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CEYLON BUDDHISM

BEING

THE COLLECTED WRITINGS

—OF—

DANIEL JOHN GOGERLY

Wesleyan Minister.

SOMETIME PRESIDENT OF THE CEYLON BRANCH, ROYAL ASIATIC SOCIETY, ETC.

EDITED BY

ARTHUR STANLEY BISHOP

Wesleyan Minister,

M.C.B.R.A.S., M.P.T.S., ETC.

AUTHOR OF "ALTAR STAIRS," "GAUTAMA OR JESUS," ETC.



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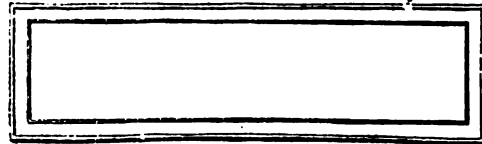
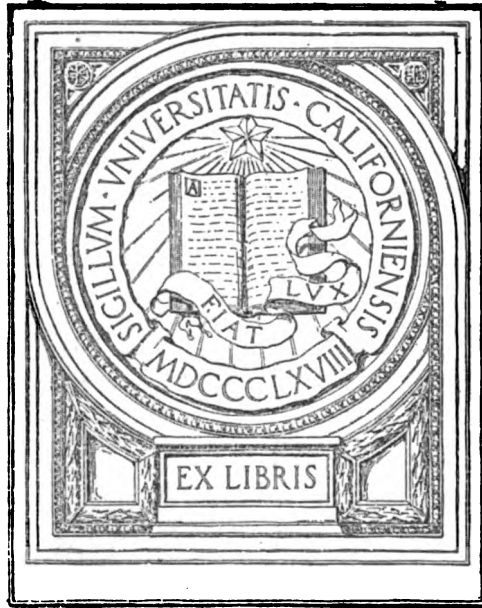
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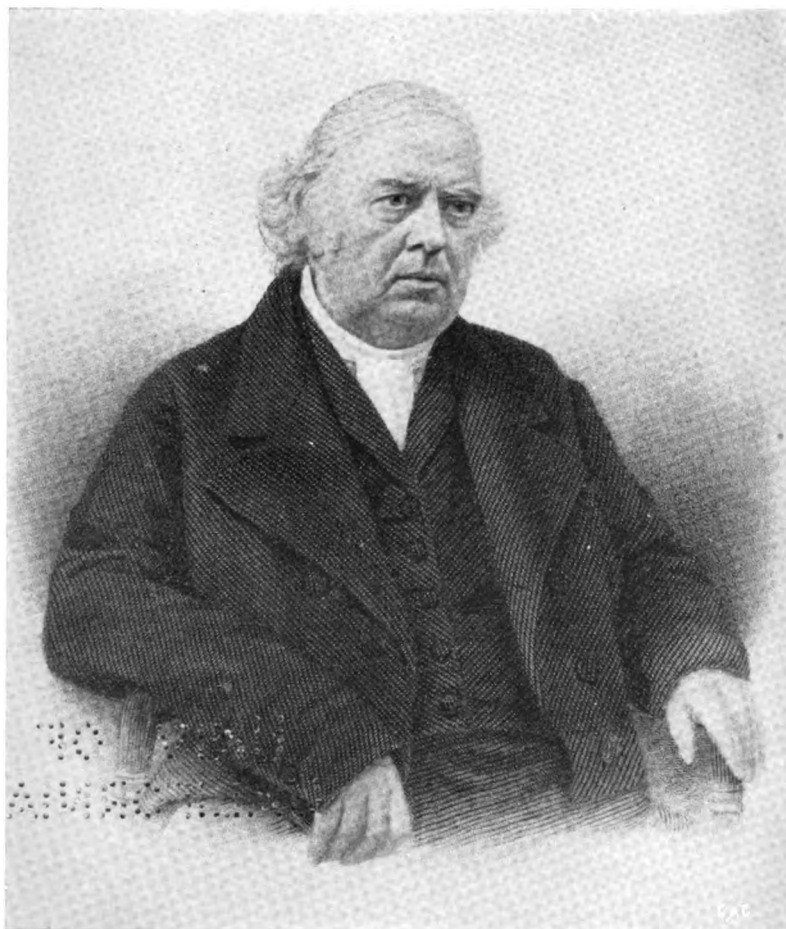
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VOLUME

I.



N. GOGERLY.

CEYLON BUDDHISM.

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SCHEME OF TRANSLITERATION OF PĀLI LETTERS.

	ආ a	ආ ආ	ඉ i	ඊ ඊ	උ u	උඌ ඌ	ඍ ඍ	ඎ ඎ
Gutturals	ක ka	ඛ kha	ග ga	ඝ gha	ඞ ḅa			
Palatals	ච c*	ඡ cha	ජ ja	ඣ jha	ඤ ña †			
Celebrals	ට ta	ඵ tha	ඳ da	ධ dha	ණ na			
Dentals	භ ta	ඵ tha	ඳ da	ධ dha	න na			
Labials	ප pa	ඵ pha	බ ba	භ bha	ම ma			
Semi-vowels	ය ya	ර ra	ල la	ව va				
	ස sa	හ ha	ළ la	ආ n				

TRANSLITERATION OF COMPOUND LETTERS.

ඃ = ½ ඞ + ඞ = ḅḅa	ධ = ඳ + ධ = ddha
ආ = ඞඞ = cca	ඵ = ඳ + ඵ = dva
ඳ = ½ භ + ඳ = nda	ඵ = ½ ඣ + ඵ = ñc
ඞ = ඵ + ඞ = mba	

NOTES ON PRONUNCIATION.

- * as in Italian cello.
- † like the final n in French fin.
- ‡ as in Spanish señor.
- ** as u in put, never as u in sun.
- †† as oo in moon.

There are no diphthongs in Pāli. Thus ඡ cch
is pronounced as in watch-house.

EDITOR'S PREFACE.

FOR over forty years the writings of Daniel John Gogerly have remained buried in periodicals and journals difficult of access. Some have become so scarce that several pounds have been paid for volumes in which his essays appear.

R. Spence Hardy wrote in 1866 (*Legends and Theories of the Buddhists*, p. 235.)

“The rare powers of mind possessed by my gifted predecessor and lamented friend were never seen to greater advantage than when seeking to unravel the intricate web of Buddhist metaphysics. It is much to be lamented that, so far as my search has extended, I have not been able to find, among the papers he has left, any that are so connected or perfect as to be available for publication.”

Mr. Hardy probably possessed eighteen out of the twenty-four volumes in which Mr. Gogerly's various writings appeared from time to time, during the period between 1837 and 1876, and so did not feel the need of any collected edition. An attempt was made to reproduce them by the Rev. John Scott (*Ceylon Friend* 1874 et seq.), but the series was never completed. A note is made under every article in the present volume of the various reproductions. Mr. Scott carefully edited the original articles, and although I have not followed his system in the present collection, I have derived much assistance from such articles as he reprinted.

The “*Ceylon Friend*” in its turn has become so scarce

that volumes missing from the series on the Mission Library shelves have been replaced with the utmost difficulty.

In Europe the "Ceylon Friend" is now extremely scarce, and its predecessor, "The Friend," in which many articles originally appeared, is practically unobtainable. None of Mr. Hardy's successors has undertaken the task of forming a complete collection of the works of Mr. Gogerly and publishing them. Several have felt the desirability of doing so, but it has been allowed to stand over.

Some three years ago the difficulty of turning up the various references to Gogerly's writings by such masters of Pāli as Fausböll and Rhys Davids, induced me to try to make a complete collection. This was more readily done on the spot than in England, and eventually I succeeded in obtaining copies of every writing of which I knew the existence. A further search among loose papers in the Mission Library revealed many treasures in Gogerly's own handwriting, but nearly all were very imperfect, with the notable exception of the original draft of the Pāli Vocabulary, laboriously compiled by that scholar during long years of close study. After several weeks' sorting the whole of the sheets were brought to light.

The magnificent manuscript of the whole Vinaya, in Pāli, from which Mr. Gogerly worked is only represented by fragments. Neglect and the ravages of insects have destroyed the greater part of this and other equally interesting material.

Having done all that was possible on the spot I then circulated a list of the articles and translations among the

leading collections of the East and Europe, but without discovering any further writings. In this connection, I have specially to thank:—

Miss Hughes, Secretary of the Royal Asiatic Society, Mr. T. W. Arnold, of the India Office Library, and M. Lucien Bourat of the Société Asiatique, Paris, for their kindness in instituting a thorough search in those Libraries for any writings which I might have overlooked. The Asiatic Society of Bengal and the Ceylon Branch of the Royal Asiatic Society had previously been consulted.

On the question of publishing the writings I received valuable advice from Professor C. R. Lanman of Harvard University and Dr. T. W. Rhys Davids. The latter scholar has very kindly promised to write a note on Gogerly's work in the field of Pāli scholarship, which will be included in the second volume. Mr. E. R. Gooneratne, Mudaliyar of the Governor's Gate and Honorary Secretary of the Pāli Text Society, a most accomplished Pāli scholar, in a very kind manner promised to check my editing of the Pāli.

All that now remained to be done was to secure funds and arrange for the printing. The Mission Press undertook the publication of the book. The unusual number of accents, and so on, proved an unforeseen difficulty and caused considerable initial delay. Meanwhile a circular calling for subscriptions was issued, with the gratifying result that the last difficulty was removed.

With regard to the editing it will be found that the wording of the text is practically untouched, except as regards the more obvious errors of punctuation and

typography. The aim throughout has been to avoid any editing except where absolutely necessary. Many archaic constructions have been deliberately retained, and though certain passages may prove tedious, or even difficult, reading, I have not felt that there was sufficient justification for any considerable modification in the text.

Similarly I have passed by points which will readily be noted by the student. Mr. Gogerly's deductions from the *Brahmajāla*, on page 31, are passed by without comment, though the question is one of great interest. Throughout, the master has been allowed to speak for himself, his words not being obscured by a running criticism. I think that students will feel this to be the right line to have adopted.

The references added in the margin to the *Pārājikā*, *Mahā Vagga* and *Culla Vagga*, are to Oldenberg's *Vinaya Pitaka*. It is hoped that the introduction of these and similar divisions may render the work more valuable.

The scheme of transliteration overleaf will be seen to be usual. Such words as *Sangha*, *Sinhalese*, etc., have now become anglicised.

The Sanscrit form *Nirvāna* is almost invariably used by Mr. Gogerly in preference to the Pāli form *Nibbāna*, and is retained as having become the popular word. The indefensible form *Brahmin* is also used in place of *Brahmana* for the same reason. Mr. Gogerly has his own note on the use of the word "priest" for *bhikkhu*. It is still true that in common parlance among Europeans the word is used, incorrect as it is.

Mr. Gogerly's own notes are printed in the same size

of type as the text, for convenient recognition.

I have undertaken this work with great diffidence. For many years every one has agreed that the task should be undertaken. Several of Mr. Gogerly's successors have possessed greater qualifications than myself for the work, but it has not been done. I should have shrunk from assuming the responsibility but for the personal encouragement of the Rev. W. H. Rigby, the present General Superintendent of the Wesleyan Mission in South Ceylon. He was unable to render any official assistance, but he has given me the benefit, from time to time, of his sound and sympathetic judgment.

The restrained tone of these essays may come as a surprise to those whose knowledge of Mr. Gogerly's writings extends only to the controversial pamphlet, "Kristiyāni Prajñapti"* , which produced such an impression in Ceylon in the early sixties. In that tract Mr. Gogerly summarizes the results of his forty-four years of study and forcefully puts his arguments in popular form. But here we find him following another method. He is laboriously bringing to light the actual text of the Buddhist scriptures, and allowing the text itself to speak for him. This method of seeking truth will never be out of date, and will appeal to men of all forms of belief. All that is required is that the scholarship should be equal to the task of reproducing the spirit of the writings in another vernacular. Despite the great disadvantages under which a pioneer must always labour,

* Obtainable from the Wesleyan Book Room, Colombo, and the Christian Literature Society, Colombo.

Mr. Gogerly's translations are still regarded as models, and subsequent workers in the field of Pāli literature are heavily indebted to him.

Throughout all his work there is the true missionary spirit. His was no ignorant enthusiasm, with proselytizing for its aim. But on his heart was the burden of the world's sin. If he strove to make plain the defects of Buddhist teaching with regard to sin, it was only that he might proclaim what he felt to be a fuller truth, and a real salvation.

The plain setting forth of the World's scriptures is one of the surest methods of laying a foundation for that true spirit of brotherhood which has not yet been realized. When men come to understand one another's fears, hopes, and aspirations, and to see upon what they are based, there will be a steadily growing sympathy between us. For we shall come to the knowledge that we all tread one pathway and seek one goal : the Truth that shall make men free.

A. STANLEY BISHOP.

Colombo, June 1908.

AN INTRODUCTORY
SKETCH OF BUDDHISM.*

“Evan acintiyá buddhá buddhadhammá acintiyá acintiyesu pasannánan vipáko hoti acintiyó.”—(From the Mahāvansa Chap. xvii.)

The Buddhas are incomprehensible; their doctrines are incomprehensible; and the fruits of faith to those who have faith in these incomprehensibles are also incomprehensible.

The origin of Buddhism is lost in remote antiquity, for although the era of Gotama, the last Buddha, has been ascertained with considerable accuracy, yet the whole of the sacred books declare that he merely revived a system which had previously existed, the doctrines of which had ceased to be known. Gotama mentions the names of some of his predecessors,† especially Vipassī, Sikhī, Vessabhū, Kakusandha, Konāgamana, and Kassapa. It is true that he declares that, at the time he assumed the title of Buddha, no trace of the doctrines taught by his predecessors could be found; that he, by his own unaided mental powers, had rediscovered the whole; and that he placed the periods of their existence in incredibly remote ages. Yet the fact that under any circumstances he

* This article appears under the head of “Buddhism” in the appendix of “The History of Ceylon presented by Captain John Ribeyro to the King of Portugal in 1685; translated from the Portuguese by the Abbé le Grand. Re-translated from the French edition, with an appendix containing chapters illustrative of the past and present condition of the Island, by George Lee”—*Ceylon, 1847.*

† Twenty-four Buddhas appeared previous to Gotama. (*See Buddhavansa and Játaka Commentary for details of their lives.*)

advert to preceding Buddhas indicates that Gotama only revived an extinct, or nearly extinct, school of philosophy. That the doctrines of the school had not altogether become extinct may be concluded from the circumstance that other sects affirmed that their doctrines and those of Gotama were identical. He denies, indeed, the correctness of their assertion, and points out the difference, especially in reference to the mode in which deliverance from existence may be obtained. But the explanations of these differences turn on such minute metaphysical distinctions as to show that a general resemblance existed.

Buddhism is not so much a religion as a school of philosophy. Buddha acknowledged no Supreme Being who can justly claim adoration and obedience from all. The only supremacy acknowledged or taught by him is the supremacy of virtue and wisdom. According to his doctrine these are inseparably united, so that no truly wise man can be vicious. If he be so, his professed wisdom can only be respecting subjects of little importance, and in reference to the higher paths of knowledge his vice proves his ignorance. On the same principle, although a man may be ignorant of many things, yet if his conduct be virtuous his virtue proves him to be possessed of the highest style of wisdom. He taught that the virtuous man should be honoured, especially by those who had not made equal progress in excellency. And as he affirmed himself to have attained to the perfection of virtue, and to be possessed of universal and unerring knowledge, he claimed homage from all, and had to render it to none. Those among his disciples who had become Rahats, *i.e.*, had subdued their passions and extinguished all their desires, he acknowledged to

be equal to himself in virtue, and equally with himself freed from the bonds of existence. Yet even in this respect he had supremacy, for being their instructor, he had taught them the way by which they had obtained this liberty, while he was altogether self-taught. In wisdom he was always regarded as supreme. His disciples knew much, and that correctly ; but the field of their mental vision was limited. But he knew all things, and therefore was called *Sabbaññū*, the Omniscient. The homage claimed is mental reverence, indicated by the external gesture of bowing the body, and by the presenting such gifts of offerings as might minister to the comfort of the superior, who received them, not from a desire of gratification (all his desires having become extinct), but that the individuals who presented them might obtain the rewards of virtue. In all offerings, therefore, a formula was either expressed or understood : "Lord, compassionate me, and receive this my offering."

Although Buddha, as the highest, is entitled to receive this homage from all, yet each being, in proportion to his virtue, is entitled to respect and homage, similar in kind to that offered to Buddha, from those who are inferior to him in these qualities. As the supreme excellence is to attain to the extinguishment of desire by subjection of the passions, and as the continuing in secular employment and married life shews that the sensual principle is powerful, and that the desires of pleasure, gain, and ambition are in active operation, laymen are not the proper objects of this respect. But he who has forsaken secular life, and devoted himself to meditation and self-control for the purpose of purifying his own heart, and who instructs others in the paths of virtue, is the proper object of this religious reverence. As the priests of Buddha profess to be influenced

by these objects, and withdraw from the world expressly for these purposes, and as the formation of such a determination indicates a virtuous principle, and as, having the paths of knowledge opened to them in the discourses of their founder, they are constantly drawing truth from those fountains, each Buddhist priest has a legitimate claim upon all laymen for respectful salutation and pious oblations. When a man assumes the yellow robe and becomes a priest, he solemnly declares that it is for the purpose of entirely subduing the principle of concupiscence and of obtaining Nirvāna, or freedom from continued existence. As all the gods of the six heavens are still under the influence of concupiscence, and are not endeavouring to be freed from it, therefore the gods are inferior in virtue, and in the wisdom which leads to virtue, to the priest, and must bow down before him and reverence him. The Buddhist priest, accordingly, can acknowledge no superior in heaven or on earth, no one to whom he ought to bow with reverence, excepting individuals of his own order. Among themselves they are governed by seniority. He who has been longest priest must be revered by all who have entered the priesthood more recently, although the younger priest may be by many years the older man.

The supremacy of wisdom and virtue being the governing principle of Buddhism, the adherents of that faith regard with reverence the teachers of other religions, especially if their ceremonial does not require the taking of life. This will account for there being so much apathy among the Sinhalese on the subject of Christianity, and for the facility with which they unite the worship of God with the adoration of Buddha and his priests. This does not appear to them to be a great

violation of their system, if it be a violation of any kind. They acknowledge the founder of Christianity to have been possessed of extensive wisdom and great benevolence. They consider him to have abstained from secular pursuits and to have devoted himself to the instruction of men in wisdom and virtue, and that by his self-denial and labours for the good of others he exemplified his own operations. He is, therefore, a legitimate object of reverential adoration; but not to such an extent as Buddha, whom they regard as having been both wiser and holier than he was, Buddha having discovered and taught the perfection of knowledge, especially that by which men may obtain Nirvāna.

The Sinhalese have united demon-worship with Buddhism, and that frequently with bloody rites; but this is in direct opposition to the system. The demons are malignant and therefore ought not to be worshipped, and if they have any power over men it is only in consequence of men's vices. The virtuous man may bid them defiance. But the tendency to this worship is so strong that the priests cannot check it, and they submit to that which they cannot control, lest the people should withdraw from them. In the society of the intelligent they may speak of it as being incorrect, and endeavour to oppose it by recommending the ceremony called Pirit, or Protection, which consists in reading a series of Buddha's discourses for a certain number of days without intermission, a sufficient number of priests being in attendance to continue it by day and night. They regard the reading of religious discourses as eminently virtuous; they consider it as most influential in removing or abating evils. The people acknowledge the correctness of this doctrine, but under the influence

of terror they still have recourse to demon ceremonies.

It is scarcely necessary to add that, although the preceding exhibits the views of the learned and reflecting part of the Buddhist community, the great body of the people think little on the subject, and merely tread in the footsteps of their forefathers. The practical working of Buddhism is essentially different from its system. The system requires a rigid course of virtue, and the consequences of evil conduct are represented as dreadful, and ultimately certain. Buddha denounces in all their forms *rāga*, or concupiscence, *dosa*, or malignity, and *moha*, ignorance, or folly. He affirms that the sinner* is miserable in this world and will be so in that which is to come, and that there is no place in the earth, in the sky, or in a cave of a rock, even to the extent of a hair's breadth, where the sinner can hide himself from the consequences of his crimes. The Buddhists of the present day do not deny this, but they avail themselves of other doctrines to render these practically useless. It is laid down that, during the time the Buddhist religion remains in the world, acts of piety performed to Buddha or to his priests will be the first to produce their fruits in the next state of being; so that, although sin will produce ultimately its appropriate suffering, that suffering will be, in such instances, put off to a far distant period.

The next doctrine bearing on the subject is, that the merit attending religious oblations and acts of worship becomes valuable in proportion to the merit of the person who is the object of them. Sincerity, it is true, is required in the worshipper, but if the person reverently saluted, and to whom

* The word "sinner" must only be read, here, in its Buddhist connotation. Sin and virtue in Buddhism are not based on the same fundamentals as in Christianity.

gifts are offered, is not pre-eminently holy, the reward will be proportionately scanty. Buddha was perfect in holiness; and when gifts were presented to him in conjunction with his associated priests, the highest merit was attained. But the image of Buddha represents him, and they are taught that if they make their oblations, in presence of that image, to the priests, it is equivalent to their offering them to the living Buddha seated in the midst of his Sangha, or associated priesthood. Even an affectionate thought of Buddha is sufficient to ward off punishment for a time, and produce happiness in the next birth. Thus, however flagitious may be the conduct of a man, he is instructed that if, with faith in the doctrines of Buddha, taking refuge in him, his doctrines, and his priesthood, he make oblations and worship the image and the priest, he will be saved from the consequences of his crimes for one or more births.

The metaphor used is that of a boat loaded with stones, which may safely convey its cargo over a rapid river. The stones are men's sins; the river the course of transmigration. Naturally the stones thrown into the river would sink; and the sinner left to the consequences of his crimes would fall into one of the four *Apáya* or hells.* But the merit of Buddha and his priests is the boat; by oblations and acts of piety the sinner enters therein, and he is safely ferried over to a land of peace beyond the flood. No crime (excepting the five mortal sins, viz.: the murder of a father, of a mother, of a Rahat, shedding the blood of a Buddha, and forming a schism in

* The *Apdyas* are, more correctly, "misfortunes." The four referred to are 1. *naraka* (hell); 2. *tiracchána* (re-birth in animals); 3. *petaloka* (the state of penal "ghost-wandering"); 4. *asuraloka* (the abode, under Mount Méru, of those under the care of the "fallen angels").

the priesthood), however great, will lead to immediate punishment in the world to come, if the sinner makes his oblations or manifests his reverence for Buddha and his priests. This will solve the problem why the punishment of death for crime is so little regarded by the Buddhists. Transportation to a foreign land appears to them far more dreadful. The moral precepts of Buddha, therefore, are rendered inefficacious, not only by the general depravity of mankind, but by these doctrines which remove, to an incalculably distant period, the dread of punishment for crimes committed.

There can be no absolute certainty respecting the doctrines taught by Gotama, although we may presume that the general outline has come down to us. All his teachings were oral, neither did his immediate disciples commit anything to writing. Upon his death, about B.C. 543, the discourses attributed to him were recited in full convocation at Rājagaha. A century afterwards, discipline was relaxed among the priests so far that they solicited money oblations in direct violation of the rules of their founder. Another convocation therefore assembled at Vesāli, and the whole of the discourses were again recited, as they were also (B.C. 309) in a convocation at Pātaliputta. It was not, however, till about B.C. 104 that they were committed to writing.

It cannot be believed that the multitude of discourses contained in the three Pitakas has been correctly handed down by tradition through a period of more than 400 years, and internal evidence is not wanting to show that errors have been admitted. Allowing the outline to be correct, it appears that the school of Gotama differed from those of the other Indian philosophers principally on two points, namely, the nature

of transmigration, and Nirvāna or the extinction of being. Besides which he may be regarded as a local reformer, steadily opposing the undue influence of caste, and affirming that the true Brahmin is not the man born of any peculiar family, but the individual who lives virtuously. Caste, accordingly, is not recognized in his code for the priesthood. The highest and the lowest stand there on an equality, and the only dignity is connected with seniority; so that if a man born of low caste, and with very inferior talents, should be the senior priest, his high caste and talented juniors must salute him with the utmost reverence as their superior.

The general mass of Buddhists in Ceylon are not orthodox in their views of transmigration, as they believe that the same soul migrates into different bodies. But this is contrary to the teachings of Buddha, and of this the learned priests are fully aware. But they do not attempt to correct the error, regarding the subject as too difficult to be understood by the unlearned. His doctrine is that of a series of existences, which he illustrates by the metaphors of a tree and a lamp. A tree produces fruit, from which fruit another tree is produced, and so the series continues. The last tree is not identical with the first tree, but it is a result. If the first tree had not been, the last tree could not have existed. Man is the tree, his conduct the fruit. The vivifying energy of the fruit is desire; while this continues the series will proceed. The good or evil actions performed give the quality of the fruit, so that the existence springing from those actions will be happy or miserable, as the quality of the fruit affects the tree produced from it. When desire is extinguished, the vivifying power of the fruit ceases, and no tree springs from it; existence

terminates. According to this doctrine, the present body and soul of man never had a previous existence; but a previously existent being under the influence of desire performed virtuous or vicious actions, and in consequence of this, upon the death of that individual, a new body and soul is produced. The metaphor of the lamp is similar. One lamp is lighted from another; the two lamps are distinct, but the one could not have been lighted had the other not existed.

The nature of Nirvāna, or cessation of being, is obvious from this. It is not the destruction of an existent being, but a cessation of existence. The lamp burns out, and in consequence of the extinction of desire, there is no lamp, neither wick nor oil for the kindling of a new one; the series therefore terminates. It is not an absorption into a Superior Being, as the Brahmins teach; it is not a retreat to a place of eternal repose free from transmigration called the "Hall of Glory" or any other name; it is not a violent destruction of being; but it is a complete and final cessation of existence. According to this, Buddha* is no more; he is unexistent. His doctrines remain and the remembrance of his virtues and excellences; the belief in the one and the reverence of the other are virtuous acts, but Buddha himself has ceased to be. The correctness of this statement is indubitable; every Buddhist priest will confirm it, and the errors into which some authors have fallen on the subject can only have resulted from their imperfect knowledge of the native language, and the nature of some of the metaphors used in explaining the doctrine of Nirvāna, which might lead a superficial enquirer to suppose that Nirvāna is a place of undisturbed repose.

* That is, the man Gotama has ceased to exist.

Gotama did not profess to be a lawgiver, except with respect to his priests. To the general body of mankind he was only a teacher. In this character he represents himself as standing at the entrance of various paths, and seeing distinctly everything connected with them ; he warns men, saying "O man ! enter not into that path ; if you do, such and such evils will befall you." The evils against which he guards men are principally five, but these being principles he enlarges on them in his discourses, tracing them to the threefold root of concupiscence, malignancy and ignorance. The evils are, the destroying animal life ; the drinking intoxicating liquors ; the taking property belonging to others without their consent ; adultery or defiling a female under guardianship ; and speaking untruths. These are called Pañca Sila. The eight precepts which are taken on sacred days, and in many instances to be binding only during the day, are similar : to abstain from destroying animal life ; to avoid theft ; to abstain from sexual intercourse ; to abstain from lying ; to abstain from intoxicating liquor ; to abstain from solid food after high noon ; to abstain from singing, dancing, theatrical exhibitions, and using cosmetics or wearing garlands of flowers ; and to abstain from sitting on high seats or reclining on elevated couches. The ten precepts which the priests are bound to observe are to abstain from destroying animal life ; from theft ; from sexual intercourse ; from lying ; from drinking intoxicating liquors ; from taking food after noon ; from singing, dancing, and theatrical amusements ; from the use of garlands, flowers, perfumes and cosmetics ; from high and spacious couches or beds ; and from receiving gold or silver, coined or uncoined ; this last is understood to be a prohibition of receiving money

of any kind. It is doubtful whether simple fornication with a woman who is her own mistress, being neither affianced in any way to a man or under guardianship of any kind, is a crime according to the teaching of Buddha; it is disreputable, especially as proving the individual to be powerfully under the influence of *rāga*, or concupiscence, but does not appear to be classed as a crime. With this exception, the teachings of Buddha do not sanction acts of immorality, but enforce justice, benevolence and the social virtues.

The priests are divided into two classes, those in their novitiate, and those who are ordained, the ordination being called *Upasampadā*, from a verb signifying "to attain to." *Upasampadā* may be conferred upon the candidate by a chapter (or *sangha*) of five priests; but if afterwards the individual be guilty of a high crime, yet not one causing expulsion, he can only be absolved by a chapter of not less than twenty priests. The novices are not members of these chapters. During the severe persecutions experienced by the Buddhists under the Malabar dynasty, the priesthood was so diminished by death or by emigration that the order of *Upasampada* was nearly extinct, and there was not a sufficient number left to ordain new priests. Under these circumstances some individuals went to Siam and there received ordination, and were ever after supported by the Kandyan Kings. These priests are called the Siam *Samāgama*, or the Siam Community. They however refused, in opposition to the rule of their founder, to admit men of inferior caste into the priesthood, and would ordain only *Vellālas*. This was regarded by the people as a grievance, and some time after the English had taken possession of Ceylon a number of persons went to Burma, and there received

ordination, and upon their return ordained others without respect of caste ; these are known as Amarapura Samāgama, or Community of Amarapura. The two parties are much opposed to each other, but their general tenets are the same, and their differences are only on some unimportant rites and ceremonies, such as the mode of wearing the robes, whether one shoulder may be left bare, or both shoulders be covered, &c. The Amarapura priests appear to adhere more rigidly to the text of the books of discipline than do the others.

The proper designations of a priest are Pabbajjā, one separated from secular life, and Bhikkhu, a mendicant. The common Sinhalese term is Nahana, which is represented as being only a different pronunciation of Samana, one devoted to religious meditations for the purifying of his own heart. Out of compassion to others they may teach the doctrines of Buddha, but this is not a duty incumbent on them ; they become priests for the purpose of relinquishing their own desires and escaping from the evils of existence. The four rules of the Order were originally very strict. 1. They were to eat nothing but what they obtained by begging : *i.e.*, not by soliciting alms, but passing along with their bowls, pausing a short time before each house, and receiving such articles of food as might be given to them, however coarse. 2. By living without residence, at the foot of a tree. 3. Having cow's urine as their only medicine. 4. Wearing no other robes than those made of cast-off pieces of cloth. Gotama, with much good sense, modified his laws when he saw it necessary, and he made so many additions to these that priests may now live in the greatest comfort. The first schism recorded in the body was during Buddha's lifetime, when Devadatta insisted that these

original rules should be strictly adhered to. But Buddha affirmed that the priests were not able to conform to them, and he refused to continue to lay a burden upon the weak which they could not bear, but would permit abatements to be made in their rigour, only not opposing thereby the principle of the rule. Upon this Devadatta and his friends seceded, and formed a separate community. The priests, however, still remain a mendicant body, bound by vows of poverty and celibacy. The rules for the guidance of the priests are very numerous, but there are only four crimes which lead to expulsion, namely, incontinence, theft, murder or being accessory to murder, and assuming falsely the character of Rahat. The normal rules for the priesthood are collected in the book called Pātimokkha, which ought to be read twice each month on the sacred days of the new and full moon, when the conduct of the priests is investigated. A chapter of four priests is sufficient for this purpose, although an unlimited number may attend. No layman is allowed to be present on that occasion.

No man can become an ordained priest unless he be at least twenty years of age and has the permission of his parents, if they be living; but he may leave the priesthood whenever he pleases, without any impediment to his returning to it when he finds it convenient.

AN OUTLINE OF BUDDHISM.*

Buddhism, which was once the dominant religion of India, is now completely unknown in its native country ; but when excluded from that region it spread itself in other directions, and at present prevails in Nepal, Tibet, China, Burma, Siam, Ceylon and other countries, and numbers among its votaries a large portion of the human race. Brahmanism certainly prevailed extensively at the time when Gotama Buddha was born, for upon his birth Brahmins were consulted respecting the fortunes of the new-born prince†, and it is stated that the progress of Buddhism was most rapid among the inferior castes : the Khattiya or Warrior tribe rejecting it from the pride of birth, and the Brahmins from the pride of learning. But the Brahmanism of that period differed materially from that of the present time, no trace appearing in the sacred books of the Buddhists of the worship of Śivā and Vishnu. The god to whom offerings were generally made was Agni, the god of fire. The state of caste at that time was also different from that which prevails at present, the Warrior tribe

* This essay appears in the Journal of the Ceylon Branch of the Royal Asiatic Society, No. 14. 1867-70.

It was originally delivered as a lecture to the Colombo Y.M.C.A. in 1861 and was published in the Journal after Mr. Gogerly's death, with an introduction by the Rev. John Scott, and notes by the Rev. David de Silva. The introduction is here omitted, but a few of the notes have been retained, though not always in their original form. The text only was reprinted in "The Orientalist," Vol. i. 1884.

† On the birth of Siddhattha, 108 Brahmins were brought together, from whom eight chiefs, having observed the 32 attributes of personal beauty in the prince, the seven seniors lifted each two of their fingers, and pronounced, that if he remained a laic he would be a universal monarch ; if he turned priest, he would become Buddha. While the youngest Brahmin, Kondanna, positively affirmed that he would not remain a laic but would become Buddha, since his hair was blue, not red, and lifted up one finger in token of this. (*Manorathapāraṇi.*) (*See also Hardy, Manual. p. 151.*)

being regarded as the first, and the Brahmanical as the second in the scale of dignity. Many princes having embraced the doctrines of Buddhism, the Warrior tribe became its supporters, but were ultimately subjected by the ascendancy of the priesthood.* Much obscurity rests upon that historical period which we shall not attempt to remove, confining ourselves briefly to the doctrines of Buddha as recorded in the sacred books.

Although the present system of Buddhism is of comparatively recent origin, Gotama affirmed that in the most remote ages the doctrines which he taught had been proclaimed by an incalculable number of Buddhas who lived in previous kappas ; as well as by three who preceded him in the present kappa. The doctrines taught by them are represented as being identical with those of the present Buddha.† The whole field of truth is stated to have been open before each Buddha, who is therefore named Sabbaññū, omniscient ; Cakkhumā, the seeing one ; Samantacakkhumā: he who has an eye seeing in every direction. The Buddhas, therefore, saw all things with unflinching accuracy, and their teachings agreed with those of Gotama even on the minutest points. But these teachers and their doctrines had been long forgotten before the birth of Gotama Buddha, and he became the unaided re-discoverer of the system.‡

Gotama Buddha was born in Kapilavatthu, a city in, or near to, the present province of Oude, in the year 624 † before the Christian era. His father was a sovereign prince

* On this point of. Rhys David's "Buddhist India" p. 60.

† See Dhammacakkappavattana Sutta, ix

‡ In view of recent research B.C. 558 seems more probable.

named Siddhodana. He was called the Prince Siddhattha, and lived in regal splendour till his 29th year. About that time he became disgusted with sensual pleasures; considered the circumstances of disease, decrepitude and death; and, being desirous of obtaining deliverance from the continual reproduction of existence, embraced the life of an ascetic and retired to the wilderness. His object appears to have been two-fold: 1st, To obtain that complete freedom from the passions and affections which would ensure the entire cessation of his own personal existence: and 2nd, That he might attain to that perfection of wisdom and knowledge which would enable him to teach others the paths of perfect liberty. For this purpose, during six years, he performed painful penances, and his abstinence from food was such that his body was reduced to a skeleton, and, completely exhausted, he fainted and was regarded by his associates as dead. He however revived, and finding no advantage from this course of life he abandoned it, and took the sustenance necessary for the restoration of his bodily strength, and with renewed energy bent his mind to intense meditation.* This profound meditation is termed *jhāna*, and while the devotee is engaged in these exercises he becomes insensible to all external things: he can neither see, hear, nor feel, but is in a state something similar to that which is called the mesmeric trance, and no means exist by which he can be aroused from this state until the meditation is ended.† Buddha states to the Brahmin Verañja that he, being persevering, tranquil in body and mind, pure in heart and free

* It is no peculiar prerogative of the Buddhas to attain to the *jhāna*: Brahmins, ascetics, as well as priests, may exercise these meditations. (See *Sāmaññaphala Sutta* in the *Digha Nikāya*.)

† *Pārājika* of the *Vinaya Piṭaka*.

from all sensuality, engaged in examination and research on the nature of things, and thus enjoyed the first *jhána*. Investigation and research being terminated, with a tranquil and self-concentrated mind he enjoyed the serene pleasure of the second *jhána*. Free from the disturbances of pleasure, thoughtful and wise, and healthy in body, he enjoyed the third *jhána*, called the state of thoughtful contentment. Free from the emotions of joy or sorrow, previous exultation and depression being removed, with a contented and holy mind he attained to the fourth *jhána*, being unmoved either by pleasure or pain.

Being thus mentally tranquil, pure and holy, free from passion or pollution, he recalled to mind former states of existence through many *kappas*, together with their causes and circumstances.

He then with a clear and godlike vision, transcending that of men, beheld beings dying or being born, noble or base, beautiful or deformed, marking their conduct and its results. Having thus attained to a high degree of wisdom, he afterwards ascertained the causes of sorrow and continued existence, and the mode in which the series of existence and the wretchedness connected with it might for ever cease. When he had obtained this knowledge he became a Buddha, perfect in wisdom, purity and knowledge, and the chief of all existing beings, from the highest Brahma World to the lowest hell; rendering honour to no one as his superior, but being worthy of receiving supreme honour from all.

We shall now briefly notice his teaching relative to the system of the universe, embracing its inhabitants, and afterwards consider his metaphysical and moral doctrines. Buddha does not attempt to account for the origin of existing beings.

He says " Bhikkhus, the initial point of the series of transmigrations is not known. The commencement does not appear." He therefore confines his teachings to the system as it is during the present kappa. The duration of a kappa he does not arithmetically define, but uses a similitude: If there be a solid rock forming a cube of a yojana (about 14 miles) and a delicately formed shawl should brush against it once in a hundred years, the rock by the contact would be gradually worn away; but the kappa would not in that time be completed. All large measures of length are computed by yojanas: thus 4 Singhalese hetekma, or miles, form a gawwa, or league, and as the hetekma is less than an English mile, the gawwa may be about $3\frac{1}{2}$ miles; 4 of these, or about 14 miles, constitute a yojana. The universe comprises an infinite number of systems, or Cakkavāla, each complete in itself, having its own sun, moon and stars, and its own heavens and hells. The Cakkavāla with which we are connected is surrounded by an immense rocky circle, which is in height 82,000 yojanas, or more than 1,100,000 miles* above the surface of the sea, and is 3,610,350 miles yojanas in circumference, that is, more than 16,000,000 miles in diameter. In the midst, the mountain Mahā Mēru is situated. This mountain, Buddha states, in the Sermon on the Rising of Seven Suns, is 84,000 yojanas in length, 84,000 yojanas in breadth, 84,000 yojanas in height above the sea, and 84,000 yojanas beneath its surface.† It is surrounded by seven circles of rocks, each

* " Each Cakkavāla is 1,203,450 yojanas in length and breadth; in circumference 3,610,350."—Visuddhimagga.

† " Priests, the great mountain Sineru is 84,000 yojanas in length; 84,000 yojanas in breadth; 84,000 yojanas sunk in the great ocean, and 84,000 yojanas above the great ocean.

Mahā Mēru is not square, but circular and rests on the pointed rocks, like

circle being half the height of the preceding one,* commencing with Mahā Mēru and proceeding outward ; thus the Yugandhara circle is half the height of the Mahā Mēru, and the seventh circle, or Assakanna, is only 656 yojanas high above the sea.† Between these circles and the Cakkavāla rocks four large continents exist, each accompanied by 500 islands, and separated from each other by stormy seas, so as to be inaccessible to all who are not possessed of super-human powers. The four continents are Jambudipa to the south of Mahā Mēru ; this is the world inhabited by men : Uttarakuru is situated to the north, Aparagoyāna to the west, and Pubbāvideha to the east of Mahā Mēru. In reference to this a Pāli stanza states : “ When the sun rises on this continent (Jambudipa) it is mid-day in Videha,‡ evening in Aparagoyāna and midnight at Uttarakuru,” for the sun, moon and stars are represented as

a vessel on a tripod. Where these rocks rise to the elevation of 4,000 yojanas, there Mahā Mēru rests firmly clasped by them, as by a pair of pincers. The three rocks rest upon the world of stone.” (Jinalaṅkāra Cakkavāla dīpaniya.)

* “ Half the height of Mahā Mēru the Rock Yugandhara stands encircling Sineru ; half the height of Yugandhara, the rock Isadhara stands encircling that ; thus to the end of Assakanna the seven rocks stand in succession encircling Sineru,” (Visuddhimagga, and comment on Vinaya.)

† “ Of these, the rock Yugandhara is 42,000 yojanas beneath the surface of the sea, and as much above its surface ; Isadhara 21,000 beneath the surface of the sea, and as much above its surface ; in this order the others encircle Mahā Mēru by half their height.” (Visuddhimagga, and comment on Vinaya.)

‡ In the Comment on Aggañña Sutta it is stated that “ the moon resides in the palace of a gem, and the outside is covered with silver, both being cold. The sun resides within the palace of gold, and the outside is covered with crystal, both being hot. In size the moon is 49 yojanas in diameter, and 147 yojanas in circumference ; the sun in diameter 50 yojanas, in circumference 150 yojanas. The moon is below and the sun above ; between them is one yojana. From the lowest part of the moon to the highest part of the sun, a hundred yojanas ; the moon travels in a straight line, slowly, and rapid by crosswise ; on her two sides the planets travel. The moon moves towards them as a cow to her calf. The planets do not change their position. The motion of the sun in a straight line is rapid, and that crosswise slow. He is, on the day after the new moon 10,000 yojanas away from the moon ; the moon then appears like a line ; on the second day 10,000 more, thus gradually till the day of full moon, at the rate of 10,000 yojanas, he is farther and farther away from the moon. The moon then gradually grows, and on the fifteenth day is full. Then on the first day again, the sun travels 10,000 yojanas closer ; the second day 10,000 again, till the day of new moon,

travelling daily round Mahā Mēru at the altitude of Yugandhara.

In a sermon on earthquakes* in the Anguttara Nikāya Buddha states that the earth rests on water and that water is established on air. When the air is agitated by storms the water is violently shaken, and by this the earth trembles, constituting an earthquake. The earth is 240,000 yojanas in thickness, the water possesses a depth of 480,000 yojanas and the atmosphere on which the whole rests is 960,000 yojanas deep.† The four great continents are very frequently spoken of by Buddha in his sermons. At the bottom of the system 8 principal hells, each accompanied by 16 subordinate hells, are situated. Under Mahā Mēru is the Asura world. The Asuras were formerly gods inhabiting the summit of Mahā Mēru, but they gave way to intemperance so as to become insensible, and Sakka (Indra) with his hosts, cast them down to

at the same rate daily. The moon then gradually appearing less, on the day of Uposatha (new moon) she becomes totally invisible; the moon being below and the sun right above, as the covering of a small vessel by a larger one or the overpowering of a lamp by the sun's rays at midday, the moon is covered by the sun. There are three paths, the goat, the bull, and the elephant. The goats hate water, the elephants desire it, and the bulls desire heat and cold in equal proportions. Therefore when the sun and moon rise up to the goat path, there is not one drop of rain; when they are on the elephant path the rain pours down as if the heavens were opened; when they rise up to the bull path the seasons continue alike. The sun and moon during six months of the year move from Mahā Mēru *towards* the Cakkavāla rocks; and during the other six months *from* the Cakkavāla rocks, towards Mahā Mēru. In the month of July they move close to Mahā Mēru, then going off for two months in November they move in the centre; then going towards Cakkavāla, move near it three months; coming off in April they move in the centre, and afterwards, in two months, arrive near Mahā Mēru. To what extent do they give light? They give light at once to three continents. When the sun rises on this continent (Jambudīpa) it is midday in Pubbavideha, it is evening in Uttarakuru, and midnight at Aparagoyāna; when it is rising in Pubbavideha, it is mid-day in Uttarakuru evening at Aparagoyāna and midnight in this continent. When it is rising in Uttarakuru, it is mid-day in Aparagoyāna, evening in this continent, and midnight in Pubbavideha. When it is rising in Aparagoyāna, it is mid-day in this continent, evening in Videha, and midnight in Uttarakuru.

* See also Parinibbāna Sutta.

† Visuddhimagga, and comment on Vinaya.

the bottom of Mahā Mēru, and occupied the conquered region. The Asuras (from *a*, negative, and *sura*, gods) have frequently made war on Indra in order to recover their lost possessions, but have in every instance been ultimately defeated. Men, gods, and demons inhabit the earth and its atmosphere. The demons are in many instances malignant and of horrid appearance, while many others are beneficent and are devout Buddhists. The general name for the demons is Yakkha, anglicised "Devils." Half the height of Mahā Mēru, or 42,000 yojanas above the surface of the sea is situated the heaven of the four guardian gods (*cātummahārājikā*). In this the sun, the moon and the stars are situated. The sun is represented as having a resplendent circular residence 50 yojanas or 700 miles in circumference, and the moon to have one of 49 yojanas in extent. The eclipses of these bodies are stated to result from the efforts of the Asur Rāhu, in the form of a large snake, to swallow them.* We should almost have doubted that this were a doctrine of the Buddhist religion, were it not recorded in two Suttas † or discourses

* "What! are the supernatural and mighty sun and moon swallowed by Rāhu? Yes, he swallows them. Rāhu's body in height is 48,000 yojanas; the breadth between his shoulders, is 12,000 yojanas; his thickness is 600 yojanas; his head 900 yojanas; his forehead 300 yojanas; the space between the eyebrows is 150 yojanas; the nose 300 yojanas; his mouth 300 yojanas deep; his palm and his foot in breadth are each 200 yojanas; and the joints of his fingers 50 yojanas. When he sees the shining of the sun and moon, through hatred he descends to the path they travel and remains there with his mouth open; the residence of the sun and moon then falls into it, which is 300 yojanas deep, as if it fell into the hell Avici. The devas resident therein at once bawl out, trembling with fear. He sometimes covers them with his hands, sometimes hides them under his jaw, sometimes licks them with his tongue, and sometimes moves them up and down in his mouth, like an animal chewing the cud, but he is not able to prevent their motion. Were he to keep them in his mouth saying 'I will kill these,' they would cleave the crown of his head, and fly off." (Sārasaṅgha.)

Buddha says "Priests, Rāhu stands first in bodily size." The comment gives his size as the above.—(Anguttara, 5th Sutta—4th Nipāta.)

Again Buddha says "Priests! Asur Rāhu desires injury to the sun and moon." (Anguttara—4th Nipāta.)

† Translations of the two Suttas appear in this volume.

of Buddha, in the Sanyutta Nikāya, which forms a part of the three Pitakas. On one occasion Suriya,* the god of the sun, is represented as being in great distress in consequence of the efforts of Rāhu to swallow him and his residence. He invoked the aid of Buddha, who rebuked Rāhu and commanded him to desist from his efforts. Rāhu became terrified, and, trembling, fled to the Asuraloka. The Sutta immediately preceding this states that the moon experienced a similar danger and called upon Buddha for help, who delivered him from the power of Rāhu. These discourses, in addition to the one referred to concerning the cause of earthquakes in the Anguttara Nikāya, shew the incorrect nature of Buddha's physical philosophy. On the summit of Mahā Mēru, or 40,000 yojanas above the Cātummahārājika heavens† Tāvātinsa is placed, and in succession, above each other, the heavens Yāma, Tusita, Nimmānarati, and Paranimmitavasavatti.‡ In this world, and these six heavens, the pleasures of sense are enjoyed, and either virtuous or vicious actions may be performed.

The period of the life of man in this world is estimated to be about 100 years, that of the gods of the heaven immediately above the earth (Cātummahārājika) is thus calculated: one day and night, are equal to 50 years of men: 360 of these days make one year, and the duration of life 500 of these years, the whole period being 9,000,000 years of men.

The period of life in each ascending heaven is in a fourfold proportion, thus in Tāvātinsa it is 36 millions, in Yāma

* Suriya is a late Vedic deity.

† Lowest of the Six Devalokas. It extends from Yugandhara to Cakkavālapabbata. (Sakwalagala.)

‡ See Vibhanga section of the Abhidhamma Pitaka, also Anguttara, 3rd Nipāta.

144 millions, in Tusita 576 millions, in Nimmanarati 2,304 millions, and in Paranimmitavasavatti, the duration of life is 9,216 millions of years.

These details are taken from the Vibhanga division of the Abhidhamma Piṭaka.

Above these heavens there are 16 Brahmaloкас. A birth in the Brahmaloкас results from the performance of the four *jhāna*, or courses of profound meditation. There are three modes in which the *jhāna* may be attained to, the imperfect, the medial, and perfect.

The imperfect performance of the first *jhāna*, comprehending investigation and research concerning the nature of things, procures a birth in the lowest of worlds named Brahma-pārisajjā, the duration of life being one-third of a kappa. The medial performance of the same *jhāna* leads to the Brahma-purohitāloका, in which the duration of life is half a kappa. The perfect performance of that *jhāna* gives an entrance into the Mahābrahmaloka, the duration of life being an entire kappa. These three Brahmaloкас, the six heavens, the earth, the residence of the Nāgas and Asuras, and the various hells are all destroyed at the termination of each kappa.

The performance of the second *jhāna*, comprehending the clear and undisturbed perception of truth, procures an existence in the Parittābhā, Appamānābhā and Abhassarā Brahmaloкас, the period of life being 2, 4 and 8 kappas. We shall have occasion again to refer to the Abhassara Brahmaloका. The third *jhāna*, in which the devotee is free from the perturbations of pleasure or pain, and being healthy in body and in mind lives in calm and contented meditation

on the doctrines of truth, gives access to three other Brahmālokas more exalted than those previously mentioned, the term of life being 16, 32 and 64 kappas. The fourth *jhāna*, in which the passions are so subdued that the devotee is always contented, being uninfluenced by the sensations of pleasure or pain, gives access to the remaining seven Brahmālokas, and the four Arūpalokas. The duration of existence is immense, being from 500 to 16,000 kappas. There is a peculiarity in the first world in this last series, namely, the *Asaññasatta Brahmāloka*. In this the duration of life is 500 kappas, but there is only corporeal existence without consciousness; they have neither sensation, perception, thought nor knowledge, but are as beings in a dreamless, profound sleep. The whole of the inhabitants of the Brahmālokas are entirely free from sensual pleasures or desires; they are not subject to the laws of gravitation, but move at pleasure through the atmosphere without obstruction, and their pleasures and pursuits are all intellectual and pure, resembling, perhaps, what St. Paul meant when he spoke of "spiritual bodies."

In the four Arūpalokas completing the series, there are no organised bodies, but the inhabitants possess sensation, perception, reasoning, and knowledge or consciousness. I do not clearly understand the nature of the existence or modes of operation in these worlds, and therefore cannot attempt to explain them. The term of life is stated to be 20,000, 40,000, 60,000 and 84,000 kappas. This last is the longest possible duration of the existence of any being.

I have before stated that at the end of a kappa the three lowest of the Brahmālokas, the six heavens, the earth, and

all below the earth will be entirely destroyed. The next destruction is to be by fire, and the mode in which this is to be effected is thus stated by Buddha in his discourse on the Ascent of Seven Suns, contained in the Anguttara Nikāya ; “ Bhikkhus, Sineru (or Mahā Meru), the king of mountains, is in length 84,000 yojanas, in breadth 84,000 yojanas, beneath the great sea 84,000 yojanas, and above the sea 84,000 yojanas. A time will come when for many hundreds, thousands, and hundred thousands of years no rain will descend from the clouds, in consequence of which cultivated plants and herbs, forests, grass and trees will become completely dried and burnt up. At the expiration of a long period after this, a second sun will appear, and by the heat of these two suns the small rivers, ponds and lakes will be dried up and disappear. After another long period a third sun will arise, and by the heat of these three suns the large rivers, as the Ganges, the Jumna, etc., will be completely dried up. By the rising of a fourth sun, the seas into which these large rivers flow will be dried up. A fifth sun will afterwards arise, and by the heat of five suns at one time the great ocean (84,000 yojanas deep), will be gradually dried up until only a few puddles remain. A sixth sun will arise, and by the conjoined heat of these six suns, the great earth and Mahā Meru will smoke continually like the kiln of a potter. At length a seventh sun will arise ; and by the heat of these seven suns, this great earth and Mahā Meru, the king of mountains, will burn, blaze up, and become one mass of fire ; and the flames will, by the wind, ascend as high as the Brahma-lokas and by the accumulated heat of the burning and blazing mountain, its rocky peaks, from 100 to 500 yojanas in extent, will be destroyed, and finally this great earth and Mahā

Meru will be so completely consumed that even ashes shall not appear nor exist. Even as when butter or oil is consumed in a vessel no residuum appears or exists, thus this great earth and Mahā Meru will be so completely destroyed that no ashes of it will either appear or exist."

The learned Buddhists extend this destruction further than is stated in this quotation from a sermon of Buddha. A learned priest, residing near Bentota, in a controversial tract states: "The waters of the sea being dried up, and seven suns shining simultaneously, the earth, the mountains, Mahā Meru, the Cakkavālapabbata, and other things being destroyed by fire, the three Brahmaloкас, namely Pārisajja, Brahma-purohita, Mahābrahma, together with the six heavens, will be burnt up; and thus one hundred thousand millions of Cakkavāla, will at once be burnt up and destroyed."*

The worlds, however, thus destroyed will again come into being, but not the power of Kamma or the power of the moral merit of its preceding inhabitants, as some among the natives have affirmed, who should have been better instructed in Buddhism; nor by the power of a Creator. In the Milinda Pañha, a book of very high authority among the Buddhists, the Priest Nāgasena, speaking of the production of things, states: "All sentient beings are *kammaja* (that is, produced by the accumulation of the merit or demerit of previous actions). Fire and all kinds of vegetables are *hetuja* (produced by material causes, as seeds, &c.). The earth, the mountains, the waters and the winds are *utuja* (produced by the seasons)."

* The priest was considered to have been learned, and was a great controversialist. One subject of controversy in which he was engaged was on the season of Vases. His sect would not acknowledge the popular time, which the other priests, both of the Amarapura and Siam sects, observe.

What he meant by the seasons being the producing causes of the earth, the mountains, the waters, and the winds, it is difficult if not impossible to ascertain.

We shall now proceed to examine the more prominent part of Buddhist metaphysics. The existence of a Creator of all things, and the dispenser to man of joy or sorrow, Buddha expressly denies, affirming that the pains or pleasure experienced by intelligent beings are not in any way the result of the power of a Creator. He himself claims to be the Supreme; he said to Upaka, an ascetic, who enquired who was his teacher and whose doctrine he embraced, "I have no teacher; there is no one who resembles me. In the worlds of the gods I have no equal. I am the most noble in the world, being the irrefutable teacher, the sole, all-perfect Buddha." In the Pārājikā section of the Vinaya Pitaka, Brahmin Veranja accused him of not honouring aged Brahmins, of not rising in their presence, and of not inviting them to be seated. He replied, "Brahmin, I do not see any one in the heavenly worlds, nor in that of Māra, nor among the inhabitants of the Brahmaloкас, nor among gods or men, whom it would be proper for me to honour, or in whose presence I ought to rise up, or whom I ought to request to be seated. Should the Tathāgata (i.e., Buddha) thus act towards any one, that person's head would fall off." And in the Jātaka Atuvāva it is stated, that from the lowest hell to the highest Brahmaloका there is no equal nor superior to Buddha in wisdom, virtue, and knowledge. These assumptions are altogether irreconcilable with the doctrine of a universal Creator, who must necessarily be superior to all the beings formed and supported by him. Buddha was aware of the

doctrine of a Creator being held by the Brahmins, and he endeavours to account for its existence. In the *Brahmajāla Sutta*, which is the first in the *Dīgha Nikāya*, he discourses respecting the 62 different sects in the philosophical schools, for they can scarcely be called religions, among whom four held the doctrine both of the pre-existence of the soul, and of its eternal duration through countless transmigrations. Others believed that some souls have always existed while others have had a commencement of existence. Among these one sect is described as believing in the existence of a Creator, and Buddha denies the correctness of this opinion. In explaining how the opinion originated he says: "There is a time, Bhikkhus, when after a very long period this world is destroyed. On the destruction of the world very many beings obtain existence in the *Abhassara Brahmalo*ka, (which is the sixth in the series, and in which the term of life never exceeds 8 *kappas*). They are there spiritual beings (having purified bodies uncontaminated with evil passions or with any corporeal defilement); they have intellectual pleasures; are self-resplendent; traverse the atmosphere without impediment; and remain for a long time established in happiness. After a very long period this mundane system is reproduced, and the world named *Brahmavimāna*, (the third of the *Brahmalokas*) comes into existence, but uninhabited."

"At that time a being, in consequence either of the period of residence in *Abhassara* being expired, or in consequence of some deficiency in merit preventing him from living there the full period, ceased to exist in *Abhassara*, and was reproduced in the uninhabited *Brahmavimāna*. He was there a spiritual being; his pleasures were intellectual; he was

self-resplendent, traversed the atmosphere, and for a long time enjoyed uninterrupted felicity. After living there a very long period in solitude, a desire of having an associate is felt by him, and he says, "Would that another being were dwelling in this place." At that precise juncture another being ceasing to exist in Abhassara, comes into existence in the Brahmavimana in the vicinity of the first one. They are both of them spiritual beings, having intellectual pleasures, are self-resplendent, traverse the atmosphere, and are for a long time in the enjoyment of happiness. Then the following thoughts arose in him who was the first existent in that Brahmaloaka: "I am Brahma, the Great Brahma, the Supreme, the Invincible, the Omniscient, the Governor of all things, the Lord of all. I am the Maker, the Creator of things. I am the Chief, the Disposer and Controller of all; the Universal Father. This being was made by me. How does this appear? Formerly I thought: Would that another being were in this place. And upon my volition this being came here." Those Beings also, who afterwards obtained an existence there, thought: "This illustrious Brahma is the Great Brahma, the Supreme, the Invincible, the Omniscient, the Ruler, the Lord, the Creator of all. He is the Chief, the Disposer of all things, the Controller of all, the Universal Father. We were created by him, for we see that he was first here, and that we have since then obtained existence." Furthermore, he who first obtained existence there, lives during a very long period, excels in beauty, and is of immense power; but those who followed him are short lived, of inferior beauty, and of little power. It then happens, that one of those beings, ceasing to exist there, is born in this world, and afterwards retires from society

and becomes a recluse. He subjects his passions, is persevering in the practice of virtue, and by profound meditation he recollects his immediately previous state of existence, but none prior to that; he therefore says: "That illustrious Brahma is the Great Brahma, the Supreme, the Invincible, the Omniscient, the Ruler, the Lord, the Maker, the Creator of all. He is the Chief, the Disposer of all things, the Controller of all, the Universal Father. That Brahma by whom we were created is ever-enduring, immutable, the Eternal and Unchangeable, continuing for ever the same. But we, who have been created by this illustrious Brahma, are mutable, short lived, and mortal."

By this extract it appears that Buddha had a clear perception of the doctrine of a supreme, self-existing Creator, yet he pronounces that doctrine to be false, for he says in another part of the same discourse: "The teaching of those Samanas and Brahmins, who hold that some beings are eternal and others not eternal, is founded on their ignorance and their want of perception of truth, and is the result of the impressions made upon the senses."

There are many who are called Buddhists who acknowledge the existence of a Creator,* but they do this from ignorance of the teaching of Buddha. The Buddhist system does not acknowledge the possibility of such a being existing.

Having noticed the tenets of Buddhism respecting a Creator, we will consider what it teaches respecting the nature of man. The whole of the constituent parts of a sentient being is arranged in five divisions called *khandha* or collections.

* That is, a Personal Creator.

They are the *rūpakkhandha*, the organised body; *vedanākkhandha*, the sensations of pleasure, pain or indifference; *saññākkhandha*, or the perceptions; *sankhārakkhandha*, or the thoughts, contemplations and reasonings; and the *viññānakkhandha*, or the understanding, the consciousness. Except the body there is no entity among these *khandha*.* There is merely an organized body, and inherent in this body a capability of sensation, perception, contemplation and knowledge, elicited by contact with other objects. There is no feeling, thinking, or knowing soul in a man. The body itself is mutable, and the other *khandha* are in a perpetual flux. According to this system, man is never the same for two consecutive minutes; the *arūpādhammā*, as the whole of the *khandha* except the body are called, are constantly changing; they are produced, they cease to be, and never remain the same; they are compared to the periphery of a wheel in motion, always altering its position, and to the light of a burning lamp, which though continuing to shine has rays continually changing. The lamp continues to burn during the whole night, constantly emitting fresh rays; so the man continues so long as his body lives, but the mental processes are constantly changing. This doctrine of Buddha is certainly not held by the majority of the Buddhist laity, and was not, and perhaps up to the present day is not, received by several of the priests, but it is most clearly taught in the sacred books.

To clear up this question it is necessary to determine the meaning to be attached to the Pali word *attá*, translated into Sinhalese by the word *átmaya*, and which we render "soul."

* See the luminous exposition in Spence Hardy's Manual. p. 414 seq.

In the Brahmajāla Sutta Buddha states that some taught that the soul (*attá*) is eternal in duration ; they said, “ living beings transmigrate : they die, they are born, but their existence continues as being eternal.” In another part of the same sermon, when speaking of the doctrines of the Uccchedavāda, or those who believe that the soul will be finally annihilated, he relates a conversation between some philosophers : “ Another will reply and say, ‘ Friend, I do not deny that there is such a state as you have mentioned, but the soul will not then be annihilated. There is, friend, another state, unknown and unexperienced by you, but known and perceived by me ; in that state the form is godlike, the pleasures are mental, and all the powers and faculties are in perfection. Upon the dissolution of that body by death the being is cut off, destroyed, and no longer exists.’ ” These extracts are sufficient to prove that by the word *attá*, or soul, is meant an immaterial substance which continues to exist after the death of the body. The Comment states that there are four leading opinions respecting the nature of the soul, the last of which is that it remains in the body as a jewel deposited in a casket, and upon death it flies away as a bird from its cage. There can therefore be no doubt but that Buddha attached to the word *attá* the meaning we attach to the word “ soul.”

We have already noticed that the whole constituent parts of a man are divided into five, but there is also another arrangement called *āyatana* or residences. They are the six personal *āyatana*, viz., the eye, the ear, the nose, the tongue, the body, the understanding ; and the corresponding external *āyatana*, figure, sound, odour, taste, touch, and material or immaterial objects. Buddha declares that none of the *khandha*

or *dyatana* constitutes a soul. There is also a more compendious arrangement into *nāmarūpa*, the *rūpa* signifying the body,* and the *nāma* the intellectual faculties ; this is frequently used in the writings of Buddha. Concerning the *khandha* he says, “ Bhikkhus, the body does not constitute a soul, the sensations do not constitute a soul, the perceptions do not constitute a soul, the reasonings do not constitute a soul, the consciousness or understanding does not constitute a soul.” Thus he affirms of each of the *khandha* that it is not a soul. Again he says, “ Bhikkhus, body is not a soul : if there be any kinds of cause for the production of body, that cause also is without a soul. How can body become a soul since it is produced by soul-less causes ? ” He repeats the same, verbatim, concerning the sensations, the perceptions and the reasonings ; and although some unlearned Buddhists have supposed that the *vinñāna* is a transmigrating soul, Buddha says : “ The understanding or consciousness (*viññāna*) is not a soul ; if there be any cause by which the *viññāna* is produced, that cause also is without a soul. How can *viññāna* be a soul, seeing it is produced by soul-less causes ? ” †

To remove all doubt respecting his doctrine being that a soul does not exist, we refer to his conversation with *Susīmā Paribbājika*, Buddha says, “ *Susīmā*, the body, the sensations, the perceptions, the reasonings, the understanding or consciousness (enumerating each distinctly), whether past,

* Buddha, in the Vibhanga section of the Abhidhamma defines what *nāmarūpa* is : “ What are the *nāmarūpa* resulting from consciousness ? There is *nāma* there is *rūpa*. Of these what is *nāma* ? The assemblage of sensations, perceptions and discrimination. These form *nāma*. What is *rūpa* ? The four elements and a form produced from the four elements. This is called *rūpa*. With the origin of *vinñāna*, with the cessation of *nāmarūpa* is the cessation of *viññāna*.”

† See *Salāyatana* section of *Sanyutta Nikāya*.

future or present, whether internal or external, whether gross or minute, base or excellent, remote or near, are not mine; none of them constitute 'I.' None of these is to me a soul. This is known by true wisdom." This teaching, which is again and again reiterated, is clear: there is no soul; nothing of which an individual may say, "This is I." Body exists; the other *khandha* are only functions of the living body, produced by the contact of external objects with the bodily organs. The same doctrine is enforced, in similar language, respecting the eye, the ear, and other bodily organs, together with the *mana*, or *viññana* or understanding, the seat of which is the heart, as the eye is the seat of vision. This is repeated respecting the various organs, both individually and collectively.

But how does this affect the doctrine of transmigration, or, more properly, the continued processes of perpetuated existence? In the book called *Milinda Pañha*, or the Questions of King Milinda, the subject is discussed by the king and the learned priest *Nāgasēna*. This work is of high authority among the Buddhists, although not one of the Sacred Books. The term *nāmarūpa* is frequently used in this discussion, comprising all that we mean by body and mind. I shall omit the Pali, merely giving a translation of the conversations.

The King enquired, "Lord *Nāgasēna*, what is conceived (in a new birth)?"

The Priest replied "The body and mind (*nāmarūpa*), Great King, are conceived."

"But, Lord *Nāgasēna*, are this same body and mind (*nāmarūpa*) conceived?"

"No, Great King, this same body and mind are not conceived, but by this body and mind good or evil actions are

performed, and in consequence of these actions another body and soul are conceived."*

To remove all doubt the King enquires, saying,

"Lord Nāgasena, you have spoken of *nāmarūpa*. Of these what is *nāma* and what is *rūpa*?"

"Great King, is any thing material (*olārika*), that is *rūpa*. Is any thing immaterial (*sukhuma*), the thoughts, they are *nāma*."

Thus *nāmarūpa* is represented as constituting the whole man, body and soul, and the doctrine clearly laid down is one of antecedents and consequents. A man performs good or bad actions; this is the antecedent. Because of these actions another being, another body and mind are produced; this is the consequent. They are in no sense the same; the latter is a result of the former, but there is no transmigrating soul. The King does not appear satisfied, and prosecutes his enquiries, saying.

"Lord Nāgasēna, does conception take place without any being transmigrating?"

"Yes, Great King, conception takes place without any being transmigrating."

"How does this take place? Explain it by a metaphor."

"Great King, a man lights one lamp from another lamp: does the one lamp transmigrate to the other lamp?"

"No, my Lord."

"In the same way, Great King, conception takes place without transmigration."

The King further enquires,

* Cf. *Milinda* II., 2.

“ Lord Nāgasēna, is there any being who transmigrates from this body to another body ?”

“ No, Great King.”

“ But, Lord Nāgasēna, if there be no being who transmigrates from this body to another body, is there not a deliverance from the consequences of evil actions ?”

“ True, Great King, if there be no conception there is deliverance. By this body and mind good or evil actions are performed, and in consequence of those actions another body and mind are produced, and therefore there is not deliverance from the consequences of sin.”

Buddha explicitly declares that sin and punishment are necessarily united. But it appears that it is sin that is punished, and not the sinner. To avoid the difficulty connected with this doctrine the Buddhists say that although the child born is not the same with the man who previously existed, he cannot be said to be entirely a new being, because his present existence is the result of actions performed by a person who formerly existed, but who is now non-existent; and they illustrate it by the metaphor of a mango-tree. A mango from the tree having been eaten the stone is planted, and a fresh mango-tree is produced, which is not properly a new tree but a continuance of the old one, being produced from it.* -But according to this, the son must be the same *with* his father. being produced by his instrumentality. The mango-tree metaphor is this : the mango-tree represents an existing man ; the mango-fruit, the good or evil conduct of that man. As from a stone of that tree another tree grows which is not altogether

* This metaphor of the mango-tree is also used by Nāgasēna (*Milinda Pañha.*)

different from the first tree, being a result of that first tree, so from the good or bad actions of a man another man is produced, who is not properly another but a continuation of the first. The metaphor will not bear strict investigation ; but the doctrine of Buddha undoubtedly is, that the performer of an action is not the recipient of the result of that action.

In the Sanyutta Nikāya it is stated that a Brahmin came to Buddha and asked, "How is it, Gotama ; does he who has performed actions (in a previous birth) experience (in this world) the results ?"

"Brahmin, the doctrine that he who has acted receives the result is one extreme" (the Sassatavāda, or doctrine of the perpetual existence of a transmigrating soul.)

"How then, Gotama, does one person perform the action, and another person endure the results ?"

"Brahmin, the doctrine that one person performs the action and that another person endures the result is the other extreme" (the Uchchēdavādā, who teach the annihilation of an existing soul.)

"The Tathāgata, avoiding both these extremes, preaches a middle doctrine, namely : that in consequence of ignorance, merit or demerit is accumulated, etc.," (declaring the doctrine of the Paṭīcasamuppāda which we shall examine hereafter).

We quote part of another discourse, where the subject is more fully declared : The Paribbājaka recluse, named Timbaruka came to Buddha and said.

"Gotama, does a person receive happiness or sorrow as the result of his own conduct (in a previous state) ?"

Buddha replied, "Not so, Timbaruka."

"What, Gotama ! does he receive happiness or sorrow as

the result of another person's conduct?"

"Not so, Timbaruka."

"What, Gotama! does he receive happiness or sorrow as the result of the joint action of himself and of some other persons?"

Bhagavā replied, "Not so, Timbaruka."

"What then, Gotama, does a man receive happiness or joy, irrespective of his own conduct or of the conduct of others?"

"Not so, Timbaruka."*

He afterwards declares that he has abandoned the doctrine of a transmigrating soul, as held by the Sassatavāda and also the excision of an existing soul, as held by the Uchedavāda, and has chosen a middle doctrine. He then recites the Paticcasamuppāda which appears to be the key of his philosophical position, explaining the processes by which existence is perpetuated. We must, in endeavouring to explain this, quote the Pāli and afterwards state the meaning.

*Avijjā paccayā sankhārā sankhārapaccayā viññānaṃ
viññānappaccayā nāmarūpaṃ, nāmarūpappaccayā salāyātā-
naṃ, salāyātanappaccayā phassa, phassappaccayā vedanā,
vedanāppaccayā tanhā, tanhāppaccayā upādānaṃ upādāna-
ppaccayā bhavo, bhavappaccayā jāti jātipaccayā jātmarānaṃ
soka parideva dukkha domanassupāyāsā sambhavanti.*

"In consequence of ignorance, merit or demerit is produced. In consequence of merit or demerit, the consciousness; in consequence of consciousness, the body and the mental faculties; (from these) the six organs of sense; in consequence of the six organs of sense, touch or contact (or the sensation of touch); in

* The conversation with Timbaruka is found in Sanyutta Nikāya.

consequence of contact, the sensations ; in consequence of the sensations, desire ; in consequence of desire, an attachment to existence ; in consequence of attachment or cleaving to existence, a place of birth ; in consequence of a place of birth, birth itself ; in consequence of birth, decay, death, grief, weeping, pain, discontent and dissatisfaction are produced."

It is then added, that a complete cessation of ignorance necessarily results in a cessation of all the consequents, so that being itself becomes extinct. It will be observed, that the intervention of a previously existing soul, or of a Creator, or even of parents, is not regarded as necessary to the completion of this chain of existence ; the two first as being non-existent ; the other (parents) as that which may be for the production of the body, but which is not absolutely necessary. For in many instances the *opapátika* formation, (which Turnour in his translation of Mahāvansa calls "the apparitional" appearance) supersedes the necessity of parents. In these instances merit or demerit leads to the instantaneous and full development of a perfect man or woman, as well as of the gods and the sufferers in the hells.

This account appears to be very unphilosophical and confused. In the Vibhanga division of the Abhidhamma, the terms used are clearly defined : thus *avijjā*, or ignorance, is defined to be ignorance of the four principal doctrines of Buddha :

1. That sorrow is connected with existence in all its forms.
2. That its continuance results from a continued desire of existence.
3. That a deliverance from existence and its sorrows can only result from the complete extinction of this desire.

4. That this extinction can only result from a course of pure morals, eight divisions of which are specified.

From this ignorance *sankhāra* results, which is defined to be *kusalā* and *akusalā* or merit and demerit, accumulated in the various worlds of gods and men, or of the Brahma gods, or of the inhabitants of the Arūpalokas. In the case of any individual coming into existence, this *sankhāra* is the merit or demerit of the acts of his immediate predecessor in that chain of being. From this *sankhāra*, *viññāna* is produced, which is defined to be the consciousness of the eye, the ear, the nose, the tongue, the body and the understanding, which form the six *āyatana*, and are not in existence until after the body is formed. *Viññāna* therefore can only be understood as signifying a power hereafter to be developed, when the organs have come into existence and come in contact with external objects. How consciousness can exist in the abstract, without the existence of any conscious being, is difficult, if not impossible, to understand. This undeveloped consciousness is regarded as the antecedent of body and mind, and this body and mind as the antecedent of the organs of the body and mind. The *viññāna* or consciousness, which is the third in this chain of existence, is declared to be the *viññāna* or consciousness of the organs of body and mind, which are the fifth in the series. All this unphilosophical confusion of thought and expression is used to avoid the necessity of acknowledging the existence of a Creator. We may observe that the *paṭicca* or *paccaya* does not signify that *by* which a thing is made or produced, but that which is the antecedent of the thing produced, and without which the thing would not be. Thus the beautiful organization

of the body, with all its indications of a designing and powerful architect, is stated to be the consequent of its own consciousness; and the eye with its complicated mechanism is represented as being the consequent of the *cakkhuvinnāna* or the eye-consciousness; and the same holds good with respect to the other bodily organs. Besides, in this passage the *sankhāra* are not existing things, but merely the qualities of actions previously performed, and Buddha teaches that the qualities of actions performed by a being (whether man or animal), now non-existent, are the efficient cause of the production of the body and mind of a new man, without the intervention of any active agent. This, I believe, is a correct statement of the doctrine of the *Paṭiccasamuppāda** so far as the production of the body and mind of a man is concerned.

The doctrine of *Nirvāna* is intimately connected with the preceding. The word *nirvāna* (from *ni*, a negative, and *vāna*, desire) signifies a complete cessation of existence. Thus, at the close of Buddha's first discourse at Benares, having stated that he has experienced this cessation of *tanhā*† or desire, he observes: *ayamantimā jāti natthi dāni punabbhavo*: "This is my last birth; henceforth I shall have no other state of existence." And at the close of his discourse called *Brahmajāla* he says, "Bhikkhus, that which binds the *Tathāgata* (*i.e.*, Buddha) to existence is cut off, but his body still remains, and while his body remains

* The law of Antecedent and Necessary Sequent. (*not Cause and Effect.*)

† Lit. "thirst."

gods and men perceive him ; but at the end of life, when the body is dissolved neither gods nor men will perceive him." That is, he will no longer exist. ‡

Nirvāna is represented by the metaphor of a large fire which has burnt itself out, and by a lamp, the oil and wick of which are completely consumed so that nothing remains. Nirvāna is the entire cessation of existence. It differs from annihilation, as that supposes that an existent soul has been destroyed, whereas according to Buddha there is no soul in existence which can be annihilated.

The morality of the Buddhist system is pure, no vice being tolerated. The five precepts binding on every Buddhist are :—
1. Not to destroy animal life. 2. To abstain from stealing.
3. To abstain from lying. 4. To abstain from illicit intercourse with women. 5. To abstain from drinking intoxicating liquors. In addition to these precepts, tale-bearing, slander, harsh and injurious language, envy and anger are prohibited, and the opposite virtues are recommended. Almsgiving is specially recommended, and the most excellent of all gifts is stated to be that of religious instruction. Buddha, however, only legislated for his priests ; with respect to others he was only a teacher. His commands respecting the morals of the

‡ When Buddha died it is stated that Sakka uttered the following stanza :
" Truly the Sankhāras, the component parts of human nature, are impermanent ; their nature is to come into existence and die. Being born, they disappear ; their *vāpasamo*, (complete subjection) is happiness." Then the Priest Anurāddha rehearsed this gāthā,
" With a firm mind he bore the pain, as a fire which extinguished itself the mind became free (from everything existing)." (Mahāparinibbāna Sutta.)

As the Paṭiccasamuppāda gives the consequence of ignorance, and so on, the complete cessation of ignorance necessarily results in a cessation of all the consequents, so that the being himself ceases to exist. It is said : *jāti nirodhi jarā maraṇa sokā parideva dukkha domanassuppiyaddā nirodho*. " From the cessation of birth is the cessation of decay, death, sorrow, crying, pain, disgust and passionate discontent. Thus this whole body of sorrow ceases to exist." (Sāyutta Nikāya.)

Priesthood are contained in the Pārājikā and Pācittiya sections of the Vinaya Piṭaka. A digest of these laws, called Pātimokkha, is directed to be read in each Chapter of the Order on the new and full moon in each month, when an enquiry is to be made respecting the morals of each priest. The laws respecting ecclesiastical discipline are contained in the Mahā Vagga and Culla Vagga of the Vinaya Piṭaka, but the subject is too large to be entered upon in this lecture. Great care has been taken to ensure the moral purity of the Priesthood, and to preserve peace and harmony between its members; with what success it is not easy to state. The distinctions of caste are not admitted in the Priesthood.*

* That is, the early priesthood. The Siamese sect in Ceylon admits caste prejudices.

THE BOOKS OF DISCIPLINE.*

The attention of several eminent Orientalists has of late been directed towards Buddhism; and the fact that a large portion of the human race has received that religion, makes an investigation of its nature interesting to those who are engaged in examining the development of the Asiatic mind. Many of the dissertations on the subject which have been presented to the public appear to be defective, one reason of which may be that there has been too much desire to theorize, without a sufficient investigation of original documents. Gotama does not appear to have laid down in any one discourse, or in any number of consecutive discourses, a systematic arrangement of his doctrine. Its fundamental principles are, indeed, briefly stated in the first of those attributed to him, and the frequent reference to the four principles or leading doctrines there specified mark their importance as the bases of his peculiar tenets. He appears in general to have received the current opinions of his day respecting natural philosophy, and not to have varied materially from the usual standard of morality, except with respect to the propriety and efficacy of animal sacrifices, which he uniformly opposed. The advantages

* The following, under the title "On Buddhism" was read before the Ceylon Branch of the Royal Asiatic Society on May 1st, and November 1st, 1845, and is printed in the Journal for that year, in two parts. It was reprinted in the "Ceylon Friend," 1874-5, with some alterations. A portion of the first part of the paper was again reprinted in the "Ceylon Methodist Church Record," 1896, p. 904.

of the various penances resorted to by other sects he questions, but the general rules of natural justice, as universally admitted, find a place in his system ; he only affirming that the explication of the rules by others is imperfect, while his teaching results from a complete and perfect knowledge of all Truth. These doctrines are stated and illustrated in his discourses, as circumstances occurred rendering explanation necessary ; and his views can only be ascertained from the examination of a considerable number of the sermons scattered throughout the works attributed to him.

It has been supposed by some that different systems of Buddhism exist, and that the Buddhists of Nepal and other places hold that there is a great first Cause, a Creator, styled *Ādi Buddha*, while the Ceylon Buddhists are of an atheistical school. It may here only be remarked that the term *Ādi Buddha* properly signifies a former or ancient Buddha. For the system proceeds on the principle that Truth is invariably the same throughout all generations ; that from time to time, and at very long and incalculably distant periods, wise men, perfectly holy, free from the influence of the passions, have arisen, whose desires towards every existing object, and even to existence itself, were entirely extinguished. These by their persevering virtue, having attained a perfect knowledge of universal Truth, proclaimed it to others, especially so far as it relates to morals and freedom from the bonds of continued existence. After a period their doctrines became extinct, no vestige of their teaching being left ; but after an indefinitely long period, another person, equally wise and pure, has arisen, who perceiving the truth proclaims it. As truth remains unchangeably the same, and each of these holy and

wise men perceived the whole truth, the doctrines of each successive Buddha were identical with those of his predecessors. Gotama's illustration of it is:—that a city, once the capital of a flourishing kingdom, becomes deserted, the country depopulated, and the whole region covered with thick jungle, so that no remembrance of its existence is among men; but an intelligent person passing through that tract of country, arrives at the site, marks its divisions and boundaries, and is able to erect afresh every edifice which formerly adorned it, so that the new city shall, in all respects, resemble the old one. Thus the successive Buddhas built on the eternal foundations of immutable Truth. The number of these preceding Buddhas is unlimited, as, in the infinite series which has been and still is progressing, although some kappas occur in which no Buddha existed, yet in other kappas two or three have appeared, and in some instances so many as five. These ancient Buddhas are the Ādi Buddhas, but in no respect either of wisdom, holiness or power are they supposed to be superior to Gotama. The whole of the Buddhas, designated Sammāsambuddhā, true and perfect Buddhas, are equal, and to no one of them is creation attributed. How could creation be attributed to any of them, when a fundamental principle of the system is, that each Buddha must pass through a long course of preparation for that dignity, during which period he is called a Bodhisatta? When he has completed the thirty Pāramitās,* he must be born of a woman in the world of men; for no being can attain to the dignity of a Buddha in either of the heavens

* The ten exercises of perfections which, in three grades, must be undergone by a candidate for Buddhahood. (See Clough's Sinhalese Dictionary *dasūpīramitā*.)

or Brahmaloakas; he must be of man conceived, of woman born.

The only way, perhaps, in which it can be shewn whether the system of Buddhism in different countries is identical, or whether various systems of independent origin exist, is the collation of the sacred text of the different schools. Various interpretations may be given, as is the case with the various sects of Christianity; but if they all refer to one common standard, as Christians refer to the Bible, the system is evidently the same, although the sects may differ.

It is much to be regretted that we have not the means of collating these works, there being no funds for purchasing copies of those which exist in Nepal. It is said that the sacred books of Buddha used in Nepal are in the Sanscrit language; * yet as that is nearly allied to the Pali, and as some of the learned in Ceylon have a knowledge of that language, had we the books, the task of comparing them would not be clogged with insurmountable difficulties. At present, all that can be done is to examine the documents we have, and form an opinion of the system from them. In doing this we must not so much regard the Commentaries as the Text, the former being confessedly much more modern than the latter. They are of use, but are not to be implicitly relied on.

The books of the Buddhist sacred texts have been correctly enumerated by the late Mr. Turnour. They are divided into two parts—Doctrine and Discipline. The books of Doctrine are again divided into two classes, Sutta or discourse, and Abhidhamma, eminent doctrine, the whole forming three Pitakas, or collections, termed Vinaya Pitaka, Sutta Pitaka

* Consult R. Mitra, *The Sanscrit Buddhist Literature of Nepal. Calcutta, 1832.*

and Abhidhamma Pitaka, each of them having numerous sub-divisions.

The Sutta Pitaka (or discourses), contains five principal divisions called: 1. Dīgha Nikāya. 2. Majjhima Nikāya. 3. Sanyutta Nikāya. 4. Anguttara Nikāya. 5. Khuddaka Nikāya. The second and fourth books have the greatest appearance of systematic arrangement, but, throughout, the discourses are miscellaneously arranged.

The Khuddaka Nikāya comprises 15 books, some of which are in the form of sermons, others are poetical, as the Dhammapada, or Paths of Religion, which consists of moral aphorisms, each comprised in one or at most two verses; The Jataka, (containing aphorisms, apologues and tales), which is divided into sections, the first containing aphorisms, etc., complete in a single verse, and the second division, those in two verses, and so on. It is the commentary on this book which is called the Pansiyapanasjātaka, or five-hundred-and-fifty births (of Buddha), and which has been frequently referred to by European writers. Each verse, or series of verses, in the text is illustrated by a tale, some of them rather long ones. Some of the books are compilations from other parts of Buddha's discourses, as the Udāna, which commences with the first verse spoken by Gotama after he became Buddha. The other books in this division have the same general character.

The Abhidhamma Pitaka consists of seven books. They are not in the form of sermons, but specify terms and doctrines connected with them, with definitions and explanations. Thus the Dhammasaṅgani begins:

“What actions are virtuous?”

“If, at any time, a virtuous disposition be brought into

existence in the worlds of desire,* pleasing, and according to wisdom with reference to objects of corporeal form, of sounds, of odours, of flavour, of touch, or of mind, or with reference to anything of any kind,—at that time there is contact, sensation, perception, thought, mind, reflection, investigation, joy, happiness, mental excitement, the sense of faith, perseverance, thoughtfulness, tranquillity, wisdom, intellectuality, pleasure, and life; there are orthodoxy in opinion, correct reasoning, holy conversation, etc., etc., or whatever other mental sensation (of a pure kind) may be produced. These are virtuous actions.”

It proceeds then to define, in answer to the questions, “What is contact?” “What is sensation?” “What is perception?” etc.

The general character of the books may be understood by these examples.

The whole of the sacred text is in my possession, and the principle of the ancient comments called *Atthakathā*; which however form but a small portion of the whole of the comments which may exist.

The *Vinaya Piṭaka* (or Books of Discipline) contains the laws respecting the Priesthood. This division contains five books, viz., *Pārājikā*, *Pācittiya*, *Mahā Vagga*, *Culla Vagga* and *Parivāra Pātha*. The *Pārājikā* and *Pācittiya* contain the

* The universe is divided into three great sections:—The *Arūpalokas*, where there is no perceptible form; the *Brahmalokas*, where there is form, but no gross or sensual pleasures; and the abodes of desire, comprising the six heavens, the world of men, etc., where both virtuous and vicious actions may be performed.

Criminal Code; the Mahā Vagga and the Culla Vagga, the Ecclesiastical and Civil Code; and the Parivāra Pāṭha is a recapitulation and elucidation of the preceding books in a kind of catechetical form. It is unnecessary here to give any detail of the four books of Criminal and Ecclesiastical law, and the nature of the last mentioned one, the Parivāra Pāṭha, may be understood from the following passage, which is the first after an enumeration of the order in which the contents are arranged.

“Where was the first Pārājika (law for expulsion from the priesthood) enacted by the blessed, wise, discerning, holy and all-perfect Buddha?

It was enacted in Vesālī.

On whose account?

On account of Sudinna of Kalanda.*

On what occasion?

Sudinna of Kalanda had sexual intercourse with his former wife (the woman who was his wife at the time he forsook his home to become a priest). On that occasion.

Is there in it an enactment, additional clauses, and an enactment for cases not contained in the previous clauses?

There is one enactment, and two additional clauses; but no enactment, at that time, for cases not contained in the previous clauses.

Was the enactment for all countries, or was it a local enactment?

An enactment for all countries.

Does the enactment apply to all, or only to a specific class?

The enactment applies to all.

* For full translation of this incident refer to index.

Does the enactment apply to one party (in the criminal act) or to both parties ?

The enactment applies to both parties," etc.

And thus it proceeds, beginning with the *Pārājikā* and going through the other books.

I have mentioned that the doctrines of Buddha are not systematically arranged in any one discourse, or series of consecutive discourses, but are to be found in detached sermons. In a similar manner the criminal and ecclesiastical codes were not formed at once, but enacted as circumstances occurred. I shall confine my present papers to extracts from the Books of Discipline, *i.e.*, *Vinaya Pitaka*, making observations when necessary. The first will be a discourse which is the first in the book called *Pārājikā*, in which Gotama asserts his supremacy, and gives some detail of the meditations which immediately preceded his becoming Buddha. The second extract will be from the third book of discipline, *Mahā Vagga*, being the first of the ecclesiastical code, and will commence with the day on which Gotama became Buddha, and be continued till the delivery of his first sermon to the five associated priests.

THE FIRST DISCOURSE IN THE PĀRĀJIKĀ.

“ When the Blessed Buddha lived at Veranja accompanied by about 500 priests, the Brahmin Veranja heard that the venerable Samana Gotama of the Sakya race, having retired from the Sakya family and become a priest, had arrived at

Veranja and was living with 500 priests at the foot of a Pucimanda tree, The fame of the venerable Gotama was spread abroad, that the blessed one was immaculate in holiness, the true and perfect Buddha, acquainted with all the paths of wisdom, amiable in his manners, conversant with everything existent, subjecting all to his doctrine, the teacher of gods and men, wise and happy; who having by his own wisdom investigated all things in the world (including the gods, Māra, Brahma, the multitude of Samanas and Brahmins, demons and men), fully understands them. He proclaims his doctrines, and makes known the commencement, the progress and the perfection of virtue, explaining all that is wise, profitable, perfectly pure and chaste. To have a sight of one thus immaculately holy is a blessing.

Upon hearing this, the Brahmin Veranja went to the place where Bhagavā resided, and having entered into conversation with him, sat down near him. Being seated he said, "Venerable Gotama, I have heard that the Samana Gotama does not reverently bow down before venerable Brahmins, aged, honourable, experienced, and far advanced in life; that he does not rise up in their presence and invite them to be seated. This, venerable Gotama, is not consistent with propriety."

He replied, "Brahmin, I perceive no person in heaven or in earth, whether he be Māra, Brahma, Samana, Brahmin, god or man, whom I should reverently salute, in whose presence I should rise up, or whom I should invite to be seated. Certainly, Brahmin, were the Tathāgata to salute reverently (i.e., worship) any being, reverentially rise up in his presence, and invite

him to be seated, the head of that person would fall off."

In this passage Gotama asserts his supremacy. All beings in existence are included among the Brahmas, who inhabit the Arūpa and Rūpalokas ; the Mārayas, who inhabit the sixth or highest heaven ; the gods, who inhabit the other five heavens, and the men, Samanas, Brahmins, gods and demons of the earth and its vicinity. The usual mode of marking a sense of inferiority to another is by joining the hands, raising them to the forehead, and bowing before the superior ; or by reverently rising from a seat, standing in his presence, and requesting him to be seated, while the inferior either remains in a standing position or sits on a low stool. These three acts are pointed out in the terms quoted, and when Gotama declared that he saw none among these beings whom he ought to reverence, he by implication affirmed that he ought to receive these indications of respect from all, as being their superior.

The reason why this superiority should be conceded to him he gives towards the end of the discourse. The following is a translation of it.

"Brahmin, if eight, ten, or twelve eggs are placed under a hen and carefully hatched, what appellation is given to the bird who with his foot, his spur, his head, or his beak, first breaks his egg, and is perfectly formed ?"

"Such an one, venerable Gotama, should be called The Chief ; he is the first-born."

"Even so, Brahmin, having broken the shell of ignorance, by which, enveloped in darkness, all beings were encompassed, I stood alone in the Universe, in the full ascertainment of unerring and all-perfect knowledge. I, Brahmin, am the first-

born, the Chief of the World. Brahmin, I was persevering and diligent, thoughtful and intelligent, tranquil in body and mind, with a pure heart and with singleness of purpose. Being, Brahmin, free from sensuality and criminal propensities, I enjoyed the pleasures of the first *jhána* (or course of profound meditation) produced by retirement spent in examination and investigation.

“Investigation and research being terminated, with internal serenity, and a mind concentrated in itself, I enjoyed the pleasures of the second *jhána*, produced by the tranquillity which is undisturbed by enquiry or investigation.

“Free from the disturbances of pleasure, contented, thoughtful and wise, and possessed of health of body, I experienced the happiness of the third *jhána*, called by holy sages the happy state of thoughtful contentment.

“Free from the emotions of joy or sorrow, previous exultation and depression being annihilated, I lived with a contented mind, unmoved either by pleasure or pain, and, being perfectly holy, attained to the fourth *jhána*.

“Being thus mentally tranquil, pure and holy, free from passion or pollution, serene, and competent to the effort, I addressed my mind to the recollection of former stages of existence. I remembered those states of previous being from one birth up to those experienced during many revolutions of kappas, and recalled to mind the place where I resided, the name I bore, my race and family, my circumstances, personal appearance, enjoyments and sufferings, and the duration of life, at the conclusion of which I ceased to live there and was born in another place, until I was born in this world. Thus I recalled to mind former states of existence, with their

circumstances and causes. Thus, Brahmin, during the first watch of the night, ignorance passed away and knowledge was obtained; darkness was dispersed, and the light shone forth; and by my persevering and holy exertion, like the first-hatched chicken, I first chipped the shell of ignorance.

“Being thus mentally tranquil, pure and holy, free from the pollution of the passions, serene and competent to the effort, I addressed myself to the consideration of the birth and death of intelligent beings, and with a clear and godlike vision, transcending that of men, I looked upon beings, dying and being born, whether noble or base, beautiful or deformed, happy or sorrowful, according to the desert of their previous conduct. I saw some whose conduct was evil in thought, word and deed, revilers of holy men, holders of false doctrines and attached to the observances of a false religion; these, upon the dissolution of the body after death, were produced in hell, increasing in misery, wretchedness and torments.

“I saw some who were virtuous in thought, word and deed, who revered holy men, were of a pure faith, and attached to the observances of true religion; these, upon the dissolution of the body, after death, were born in heaven, endued with felicity. Thus, Brahmin, during the second watch of the night, the second part of ignorance passed away, and knowledge was obtained; darkness was dispersed, and the light shone forth; and by my persevering and holy exertion, like the first-hatched chicken, I again chipped the shell of ignorance.

“Being thus mentally tranquil, pure and holy, free from the pollution of the passions, serene and competent to the effort, I turned my attention to that wisdom by which desire

can be extinguished; and clearly discerned, according to its real nature :—

“This is sorrow; this is the source of sorrow; this is the cessation of sorrow; this is the path by which cessation from sorrow may be obtained. These are the desires; these are the causes of their production. This is the extinction of desire. This is the path leading to the cessation of desire.

“Having understood and perceived these truths, my mind became free from sensual desires, free from the desire of continued existence, and free from ignorance. I became conscious that I possessed this freedom, and certainly knew that my transmigrations were terminated, my course of virtues completed, my needful work accomplished, and that nothing more remained to be done.

“Thus, Brahmin, during the third watch of the night, the third part of ignorance passed away, and knowledge was obtained; the darkness was dispersed, and the light shone forth; and by my persevering and holy exertion, like the first-hatched chicken, I broke the shell of ignorance.”

Upon hearing this, the Brahmin acknowledged Gotama's supremacy and embraced his religion.

From this extract it appears that Buddha founds his claim of supremacy: 1. Upon his being perfect in holiness, entirely free from the influence of desire, whether in reference to bodily and mental sensations, or to the continuance of existence; 2. Upon his being perfect in knowledge, understanding both natural and moral truth with absolute exactitude; 3. That this knowledge is self-originated, resulting from his own unaided mental efforts. As Buddha

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he acknowledges no teacher, admits no inspiration or revelation from a higher source, but declares himself to be the fountain of knowledge for all existing beings, whatever may be their dignity.

FROM THE THIRD BOOK.
MAHÁ-VAGGA.

M.L. 1.

The blessed Buddha, on the day he became Buddha, was residing at Uruvelā, on the banks of the Nerañjarā under the shade of a Bo-tree, where he remained for seven days in one position, enjoying the happiness of freedom. At the close of that period Bhagavā, during the first watch of the night, meditated on the concatenation of causes and effects in producing sorrow or causing it to cease. On account of *avijjā*, or ignorance, *sankhāra*, merit and demerit are accumulated; on account of these accumulations *viññāna*, the conscious faculty, is produced; in consequence of the faculty of consciousness, *nāmarūpa*, the sensitive powers, the perceptive powers, the reasoning powers and the body are produced. On account of *nāmarūpa*, or the body and sensitive faculties, the *salāyatana*, six organs of sense (the eye, the ear, the tongue, the nose, the body, the mind), are produced; on account of the six bodily organs, *phassa*, contact (the actions of the organs), is produced; on account of contact, *vedanā*, sensation; on account of sensation, *tanhā*, desire of enjoyment; in consequence of desire, *upādāna* attachment

is produced :* in consequence of attachment, *bhava*, existence or state of existence, is produced :† in consequence of a state

* These are :—attachment to the pleasures of the senses, including intellectual pleasures ; attachment to a religious or philosophical creed ; attachment to moral and ceremonial observances ; and attachment to the doctrine that the soul or self is a distinct subsistence or entity. (See the Vibhanga division of the Abhidhamma.)

† This is thus explained :—*bhava* is two-fold—moral causative acts, and the state of being. Of these what are moral causative acts? They are merit, demerit, and the thoughts of those in the spiritual Arūpalokas, and all those actions which lead to existence. Of these what are the states in which beings are produced (or come into existence by birth or otherwise)? 1. The state of sensual pleasures or pains: *kāma**bhava* (including places of torment, the earth, etc., and six heavens). 2. The Brahmaloкас: *rūpa**bhava* (where there are no sensual pleasures and no pain, the enjoyments being intellectual, although there is bodily form, resembling in some measure that which St. Paul may mean by “a spiritual body”). They are 16 in number, and the duration of existence in them increases from one-third of a kappa to 16,000 kappas. There is one exception to the rule of intellectual enjoyments. The inhabitants of *Asaññasatta* remain, during the full period of their existence in that world, *i.e.*, 500 kappas, in a state of unconscious existence. 3. The spiritual worlds. *arūpa**bhava*, where there is no bodily form. They are four in number, and the period of existence is from 20,000 to 40,000 kappas. 4. A conscious state of being including all except the *Asaññasatta*. 5. An unconscious state of being: the *Asaññasatta*. 6. A state neither fully conscious nor yet altogether unconscious: *Nevasaññānāsaññābhava* (the last of the spiritual worlds and the nearest approximation to *Nirvāna*).

These existences may be with one, with four, or with five of the component parts of a sentient being. The

of existence, birth, *jāti*; in consequence of birth, decay, death, sorrow, weeping, grief, discontent and vexation are produced; even thus is the origin of the complete catenation of sorrow.

But if this ignorance be completely removed and cease to be, the accumulations of merit or demerit cease to be produced; a cessation from these accumulations (*sankhāra*) causes the cessation of the faculty of consciousness; the cessation of the conscious faculty causes the cessation of body and the perceptive powers (*nāmarūpa*); the cessation of the body and mind is the cessation of the six organs of sense; from the cessation of sense, contact or the action of the organs cease; from the cessation of the action of the organs of sense, desire of enjoyment ceases; from the cessation of desire, attachment ceases; from the cessation of attachment, a determination to a locality for existence (*bhava*) ceases; from the cessation of a location for existence, birth ceases; by the cessation of birth, there is a cessation of decay, death, sorrow, weeping, grief, dissatisfaction, and vexation; and thus the whole combination of sorrow ceases to be produced.

Bhagavā perceiving these truths gave utterance to his complacency of feeling, saying,

“Whenever the doctrines of truth develop themselves to

greatest number which any being can possess is five, viz., body, sensation, perception, the reasoning powers, and the conscious faculty; these five are possessed by the inhabitants of the world, the heavens, and 15 of the Brahmaloкас; four of them, sensation, perception, the reasoning powers, and the conscious principle are possessed by the inhabitants of the 4 spiritual worlds, and only one in the *Asaññasatta*, namely, body.

the persevering, meditative, holy man,* then, certainly, doubts are dispelled, and he distinctly understands all things together with their causes.”

During the second and third watch of the night his meditations were the same. At the expiration of the second watch he said,

“Whenever these doctrines of truth (*dhamma*) develop themselves to the persevering, meditative, holy man, then certainly doubts are dispelled, he experiencing in himself the cessation of the causes of existence.”

At the end of the last watch of the night, after a similar meditation, he exclaimed,

“Whenever these doctrines of truth develop themselves to the persevering, meditative, holy man, the hosts of *Māra*† are dispersed, as (the darkness is dispersed) by the shining of the sun in the heavens.”

At the expiration of the seven days, *Bhagavā* arose from his meditations, and seated himself at the foot of the *Ajapāla* Banyan tree, where he sat seven days in one position, meditating on the happiness of freedom.

M.I. 2.

At that period a haughty Brahmin came to *Bhagavā*, and having entered into conversation with him, stood near him and said,

“Gotama, what constitutes a Brahmin ; what are the circumstances peculiar to him ?”

Bhagavā, understanding his intention, replied, “Is any one a Brahmin ? It is he who has laid aside everything

* Or Brahmin.

† Desire.

sinful, who is free from haughtiness and sensuality, meditative, possessed of all knowledge,* perfect in his conduct, declaring eminent truths, and free from attachment to all things in the world. He is a Brahmin.”

At the expiration of seven days Bhagavā arose from his state of repose at the foot of the Ajapāla Banyan tree, and removed to the shade of a Mucalinda tree, where he remained seven days in tranquil enjoyment. At that period† there was an unseasonable rain with chilly cold winds throughout an entire week; upon which the Nāga‡ Mucalinda left his abode and entwined his body seven times round the body of Bhagavā,§ while he extended his large hood over his head, saying, “Let not Bhagavā be affected by cold, by heat, by flies, by gnats, by the wind, by sun-beams, or by insects.”

M.I. 3.

At the expiration of the seven days, perceiving that the weather was fine and the sky free from clouds, he untwined himself from the body of Bhagavā, and quitting his own form (of a snake) assumed that of a young man, and with his joined hands raised to his forehead stood before Bhagava and worshipped him. Upon which Bhagavā, being acquainted with the circumstance, gave utterance to his placid feelings, saying,

“Pleasant is retirement to him who is contented, gratified with the doctrines he has heard, gentle, and kindly disposed

* Or acquainted with the Vedas.

† The last month of summer.

‡ A snake of the Nāgaloka, who can assume the human form; they are like cobra capellas.

§ But not so as to touch the body.

towards all beings; who is free from sensual enjoyments, who is beyond the influence of worldly desire. And supremely happy is that state in which the pride of 'I am' is subdued."

At the expiration of the seven days Bhagavā arose from his meditations, and leaving the Mucalinda tree, proceeded to the foot of a Rājāyatana tree, where he remained in one position seven days, enjoying the happiness of being free. At that period two merchants named Tapussa and Bhallika were travelling on the high road from Ukkala, and were addressed by a god, who had formerly been related to them, who said, "This happy Bhagavā at the end of the week will be at the foot of a Rājāyatana tree, upon the commencement of his becoming Buddha. Go to him, and worship him, making an offering of fried grain and honey; it will be to both of you a source of continued and great happiness."

M.I 4

Upon this the merchants Tapussa and Bhallika taking fried grain and honey approached Bhagavā, and having worshipped him, said, "Receive, O Lord Bhagavā, this our fried grain and honey, that it may be a cause of long and continued happiness and peace to us." Then Bhagavā thought, "It is not proper that the Tathāgata should receive any gift in his hand. In what shall I receive this fried grain and honey?"

The four guardian gods (of the heavens surrounding Mahā Meru) knowing the thoughts of Bhagavā's mind, brought from the four quarters four crystal bowls, saying, "Receive in these, Lord Bhagavā, the fried grain and honey." Bhagavā accepted these, and in one of them received the fried grain and honey

and ate it. Then the merchants Tapussa and Bhallika said, "We, O Lord, take refuge in Bhagavā and in his doctrines.* Receive us, O Bhagavā, as disciples; from this time to the end of life we flee to thee for refuge." These were the two first persons who by a verbal declaration became disciples.

M.I. 5.

After this Buddha thought, that although he had attained to the perfection of wisdom, it was so difficult to be understood that others would not comprehend it, and that the effort to communicate his doctrines to others would only be attended with trouble and fatigue to himself, without benefitting them. He therefore was disposed not to preach. The Mahā Brahma Sahampati (Chief of the Brahmaloкас), perceiving this intention of Buddha, instantly quitted his abode in the Brahmaloкас, appeared before him, and kneeling on one knee thrice, solicited him to preach his doctrines, assuring him that there were those who would understand and appreciate them.

M.I. 6

He at length consented, and determined to proceed to Benares, and first declare his doctrine to the five priests with whom he formerly associated. On his way he was met by an ascetic, named Upaka who enquired whose doctrine he professed; under whose direction he was priest, and who was his teacher. He replied, "I have no teacher, no one resembles me; among the gods there is not one who is my equal; I am the most noble in the world, the irrefutable teacher, the sole all perfect Buddha." He then states that he is going to Benares to preach his doctrines to a world enshrouded in darkness. The

* There being no priests at that time, this was the only form which could be used. Afterwards it was, "I go for refuge to Buddha, to his doctrines, and to the associated priesthood."

five priests were rejoiced to see him, but still regarded him as belonging to the same class with themselves, and in addressing him used the expression *āvuso*, friend, instead of *bhante*, Lord, Chief, Superior. He informs them that this is no longer proper, that he is now the Tathāgata, the omniscient Buddha; and he calls upon them to bow to his instruction. Although he is unable to convince them of the validity of his claim, they become willing to listen to him, and he addresses his first sermon to them. It may here be observed, that Gotama is not represented in this instance as using miraculous powers to attest the justness of his claims, but relies upon the doctrines he has to propound. He then calls the five associates and says :

“Priests,* these two extremes are to be avoided by him who has forsaken the world (for religious purposes); the one, a devotedness to the enervating pleasures of sense, which are degrading, vulgar, sensual, vain and profitless; the other, an endurance of exhausting mortifications, painful, vain and profitless. The Tathāgata, avoiding both these extremes, has discovered a middle path, leading to mental vision, understanding, self-control, wisdom, perfect knowledge, and the extinction of sorrow.

“Which, Priests, is that middle path, discovered by the Tathāgata, leading to mental vision, understanding, self-control, wisdom, perfect knowledge and the extinction of sorrow? It is this eminent eight-sectioned path,—correct views (of truth), correct thoughts, correct words, correct conduct, correct (mode

* *Bhikkhu*, translated priest, signifies a religious mendicant, or friar.

of obtaining a) livelihood, correct efforts, correct meditation, and correct tranquillity. This, Priests, is the middle path discovered by the Tathāgata, leading to mental vision, understanding, self-control, wisdom, perfect knowledge and the extinction of sorrow.

“This, O Priests, is the eminent truth respecting sorrow; birth causes sorrow, decay causes sorrow, disease causes sorrow, death causes sorrow, continuance with the objects of dislike causes sorrow, separation from beloved objects causes sorrow, the non-attainment of that which is desired causes sorrow; briefly, the whole of that which constitutes existence causes sorrow.

“This, O Priests, is the eminent truth respecting the producing cause of sorrow. Is there a desire of a continuation of existence, rejoicing in sensual gratifications, and delighting in the objects which present themselves; is there a desire for the gratification of the senses, a desire for a continuance of being (by transmigration) or a desire that existence should cease (upon death)? This, Priests, is the eminent truth respecting the cause of sorrow.

“This, O Priests, is the eminent truth respecting the cessation from sorrow. Is any one altogether free from these desires, are they destroyed, forsaken, and perfectly abandoned? This is that by which sorrow ceases.

“This, O Priests, is the eminent truth respecting the path leading to the cessation from sorrow. That path is this eminent eight-sectioned path: that is to say, correct views, correct thoughts, correct words, correct conduct, correct modes of obtaining a livelihood, correct efforts, correct meditation and correct tranquillity.

“Priests, it was proper that this eminent truth respecting

sorrow should be known by me ; and therefore concerning this previously unheard of doctrine, the perception, the wisdom, the judgement, the knowledge, the light, were developed in me.

“Priests, this eminent truth respecting sorrow is fully known by me ; for concerning this previously unheard of doctrine, the perception, the wisdom, the judgement, the knowledge, the light were developed by me.”

[The same is repeated respecting the remaining three eminent truths, with the necessary alterations ; such as,—it was proper that this cause of sorrow should be abandoned by me, etc.—It is fully abandoned by me. This eminent truth respecting the cessation of sorrow should be experienced by me.—This cessation from sorrow is fully experienced by me. It is proper that I should be accustomed to this path leading to the cessation from sorrow. I am fully accustomed to this path.]

“At the time, O Priests, when these four eminent truths, each in three-fold relation, were thus in twelve modes understood by me, was not my perception of wisdom most clear? Did I not know at that time that I had fully attained to the state of an Omniscient Buddha, supreme over the heavenly worlds, with the Māras, and Brahmas ; over the multitudes of Samanas, Brahmins, gods and men? When, O Priests, I thus had, in twelve modes, a clear and distinct understanding of those four eminent truths, each in a threefold relation, by that I knew that I had fully attained to the state of an Omniscient Buddha, supreme over the heavenly worlds, with its Māras and Brahmas, over the multitudes of Samanas, Brahmins, gods and men. Knowledge and perception were then developed in me ; my mind is placid and free ; this is my last birth ; there is now no further state of existence for me.”

When he had thus spoken in explanation, the venerable Kondañña obtained a perception of doctrine pure and undefiled, and whatever cause for the production of sorrow were in him, they altogether ceased to exist.

When the doctrinal code was thus established by Bhagavā, the gods of the earth caused their voices to be heard saying, "Thus Bhagavā has established his code of doctrine in Bārānasī, the delight of sages, the safe retreat of animals, so that it cannot be overturned by any Samana, by any Brahmin, by any Māra, by any Brahma, or by any other being in the world." Thus, in an instant, in a moment, the sound ascended from that place up to the Brahmaloaka ; the foundations of the world shook and trembled, an unbounded wide-spreading and splendid light burst forth, far transcending that of gods or of godlike power.

Upon this Bhagavā gave utterance to his placid emotions, saying, "Certainly Kondañña understands this. Certainly Kondañña understands this." In consequence of which Kondañña was named *Añña Kondañña*.

Kondañña, being thus freed from all ignorance and pollution, requested to be admitted as a priest under Gotama, and was the first priest of Buddha. The other four were not convinced of Gotama's supremacy till some days had elapsed.

It was my intention to have added some extracts from the Pārājika respecting the code of laws for the Priests, but this

NOTE:—The translation of the Mahāvagga is continued in the Essay on the Laws of the Priesthood.

paper is sufficiently long, so that they must be postponed for the present. I shall conclude with a few general observations.

Gotama's proceedings, as they are stated in these extracts, and as they appear from other discourses, are simple. The son of one of the inferior sovereigns of India, he became disgusted with the general pursuits of the world, abandoned his own home, and as a mendicant ascetic, sought to extinguish his passions and attain wisdom. During six years he performed many painful penances, and so exhausted his strength that at times he was regarded as dead. Finding no advantage from these mortifications, he abandoned them, and adopted a wholesome but frugal diet, and when his health was re-established, retired to solitary meditation at Uruvelā. He came from his solitude professing that he had, by his own unaided powers, attained to the perfection of wisdom and purity; that his doctrines were irrefutable; that he made known the paths by which sorrow could be extinguished through a cessation of existence; and that holiness and wisdom were the paths in which it must be attained. He appears not to have depended on miracles or family influence for success, but relied solely on his own powers as a teacher; not commissioned by another, but being the head and chief of all, through his holiness and knowledge; having neither superior nor equal.

It has been asked if Brahminism preceded Buddhism, and this has sometimes been answered in the negative; but the extracts I have made show that the Brahmins were in existence prior to Gotama professing to be Buddha, and that they claimed respect from all classes. The form of Brahminism then existing is not so clear, but probably the Vedas were in existence, for the term *Vedantagū* may either mean being

learned in the Vedas, or being well acquainted with learning generally. Offerings to Agni, the god of fire, are frequently referred to. Brahmins also had the direction of sacrifices, for in several discourses the family Brahmin is represented as directing the ceremonies.

It has also been doubted whether Gotama really taught that Nirvana was a complete extinction of being, as some authors write of his being with the preceding Buddhas in the hall of glory, free from further transmigration. Unless these writers had access to sacred books of the Buddhists unknown in Ceylon, this statement can only have arisen from a misunderstanding of the terms used. In the discourse translated, Gotama's last words are : *ayamantimā jāti natthidāni punabhavo* : This is the last *jāti*, not, is now, another *bhava*. The term *jāti* signifies the commencement of a form of existence in any state of being, whether by birth, as among men, or by instantaneously appearing in a perfect form (called *opapātika*) as in the Brahma worlds and other places. So that when he says this is his last *jāti*, or birth, no other meaning can be attached to it by the Buddhist than this : That he was to have no other commencement of being after death, in any form, or any place. Again, when in addition he says, there is (to him) now no future *bhava*, he expressly affirms the cessation of existence ; for, according to his system, every existence, animate or inanimate, is located in one of the three *bhavas*, *i.e.*, *kamabhava*, *rūpabhava*, *arūpabhava*, and although an indefinite number of Cakkavālas, or systems, are allowed to exist, they have all the same divisions, and there is no place for existence, and no conceivable form of existence except in these *bhavas*. When, therefore, Gotama said,

there was no future *bhava* for him, his meaning certainly was, that at death he would cease to exist.

His affirmation that sorrow is connected with every form of existence, is founded on the doctrine of perpetual transmigrations. However pleasant the present state may be, the beloved object must be left, and a new state entered upon, and as the principles of pollution are in every being, and necessarily produce sin and sorrow, no other mode of ceasing from suffering can be discovered except the ceasing to exist. Cessation from existence is the chief good, the sole "city of peace."

I have mentioned that, as Gotama had left his doctrines to be collected from discourses delivered on different occasions, so his laws for the regulation of his priesthood were not promulgated at once, in a finished code, but were delivered from time to time, as circumstances occurred, and were subsequently modified, to meet cases not previously provided for. His decisions respecting moral delinquencies are recorded in the first and second Books on Discipline, being classified according to the nature of the punishments awarded to the offences, commencing with the four crimes visited with permanent exclusion from the priesthood.

Although I have retained the word Priest, in consequence of it being generally used by Europeans, it does not convey the proper sense of the original *bhikkhu*, or to use the Sinhalese form, derived from the Sànskrit, *bhikshu*, which signifies a mendicant. The Bhikkhus form a monastic order, being bound by vows of celibacy and poverty, and they understand the latter in the sense in which it is understood by Christian monks, as prohibiting the individual possession

of property, although any monastery, or the order generally, may have large possessions. The whole order collectively, or a chapter of the order, is named a Sangha and for cases of discipline must not consist of less than five members.* Gotama also instituted an order of nuns, subject to the same general laws as those instituted for the monks. The monastery or nunnery in which they reside is called a Vihāra or residence, and is known by Europeans as a Buddhist Temple. The order of nuns does not exist at present in Ceylon.†

In order to understand the nature of the laws binding the Buddhist priesthood, and the manner in which they were enacted, extracts must be made from the two books named Pārājikā and Pācittiya, being the first and second Books of Discipline already referred to. As much repetition is found in these books, the extracts will be in an abridged form, yet carefully retaining the sense of the original, and I shall confine myself, in the present paper, to extracts from the Pārājikā with explanatory observations.

Upon the conclusion of the discourse, addressed by Gotama to the Brahmin Veranja, in which he asserts his supremacy, the Brahmin requested Buddha, and his 500 attendant priests, to remain with him as his guests during the ensuing rainy season, to which he assented. But at that period a famine prevailed, in consequence of the crops having failed from blight and mildew, and the grain gathered in being of a light and inferior quality. The distress was great, vast

* M. X. 4.

† The order of nuns has recently been revived. A Buddhist nunnery was opened in Kandy in 1907.

numbers of the inhabitants being destitute of food, so that when the priests went into the city to collect alms for their support, they obtained nothing, and were compelled to live on some hard barley-cake, used by a horse-dealer as food for his horses. This they pounded in a mortar, it being too hard to be otherwise eaten. A conversation between Buddha and one of his two chief priests is recorded, which, while it manifests the ignorance which prevailed at the time respecting the form of the earth, shews also the extent of the super-human powers supposed to be possessed by the Rahats, or those who had attained to perfect virtue.

During the famine Moggallāna came to Buddha, and said, "My Lord, there is a great famine in Veranja, and it is with the utmost difficulty that the inhabitants can obtain a scanty subsistence. But the under surface of the earth is like virgin honey. Is it advisable that I should turn the earth over, so that the priests may be fed with the nutritious substance of the under surface?"

Par I. 2.

"But, Moggallāna, if you do this, what will become of the inhabitants of the world?"

He replied, "My Lord, I will cause a miraculous extension of one of my hands, so as to collect in that all the inhabitants of the world, while with the other hand, I will invert the earth." Buddha expresses no doubt respecting the nutritious nature of the under surface of the earth, nor of the power of his disciple to hold all the inhabitants in one hand, while with the other he turned the world upside down, but merely observed, "It is not necessary, Moggallana; I am not desirous that you

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should invert the earth; it will occasion much uneasiness and distress to its inhabitants."

"Very good, my Lord. Shall I then take the assembled priests to Uttarakura, that they may there obtain food?"

"It is not necessary, Moggallāna. I do not approve of your taking the whole of the priests to Uttarakura to obtain food." *

* A few words may be necessary in explanation. Buddhist writers represent the system of the earth, including the sun, moon and stars, as being like a large bowl, the sides of which form a circle of solid rock, rising 82,000 yojanas above the surface of the sea, and being 3,610,350 yojanas in circumference: the yojana being, according to Sinhalese measurement, 16 miles in length, or about 14 miles English. In the centre is placed the mountain Mahā Meru, which is 168,000 yojanas high, 84,000 yojanas being submerged, and 84,000 rising above the surface of the sea. This is surrounded by seven rocky circles, each being half the height of the one preceding it, measuring from Mahā Meru, the centre, towards the circumference. Between the last of these circles and the rocky circle terminating the system, four great Continents are placed, each one having 500 islands attached to it, and separated from each other by stormy seas, so as to be inaccessible, except by superhuman powers. The four continents are Jambudīpa, Uttarakuru, Aparagoyāna and Pūbbavideha. Jambudīpa, the one we inhabit, is to the South, and Uttarakuru to the North of Mahā Meru, the latter continent being regarded as an Elysium abounding with every luxury. The solid earth is represented as being 240,000 yojanas thick, and reposing on a world of waters 480,000 yojanas in depth, which in its turn rests on a world of air, or an atmosphere 960,000 yojanas in depth. Moggallāna's proposition was to invert this earthly mass

About the same period the other chief priest, Sāriputta, meditated in private on the reasons why the priestly order (brahmacariyā, course of purity) instituted by some Buddhas continued to exist during a long period, while under other Buddhas it was but of short duration. In the evening he waited on Buddha, mentioned the subject of his contemplations, and requested an explanation. Buddha replied, "Sāriputta, under the Buddhas Vipassī, Sikhī, and Vessabhū, the priestly order was only of short continuance, but under Kakusandha, Konāgama, and Kassapa, it continued for a long period." Sāriputta enquired the reason of this, when Buddha said, "Sāriputta, the Buddhas Vipassī, Sikhī, and Vessabhū, were not active and diligent in preaching to their disciples. Their sermons, precepts, etc., were few; their laws were not promulgated, and the Pātimokkha was not declared. After their decease, and that of their immediate disciples, their successors in the priesthood of various races, classes and families, caused the religion rapidly to disappear. Thus, if a collection of flowers be placed, unbound, upon a table, they are scattered by the wind, blown from place to place and destroyed; the reason of which is their not having been tied together. Formerly Vessabhū, the holy, blessed, all-wise Buddha, lived in the midst of a gloomy forest, and instructed 1,000 priests, directing their reasonings

of 240,000 yojanas in thickness, that the priests might be fed with the honey-like substance forming the under surface of the earth, reposing on the world of waters. His other proposition to remove the priests to Uttarakuru was to be accomplished through the same miraculous power by which the earth's surface was to have been inverted.

and investigations, and guiding them in the avoidance of evil, and the practice of virtue; these, receiving his instructions, became free from the influences of their passions and desires. That forest was so dreadful that, if any person, not a Rahat, entered in, his hair stood on end, and his flesh crept with terror. This is the reason why the religion of the Buddhas Vipassī, Sikhī, and Vessabhū, continued but a short time. But the Buddhas Kakusandha, Konāgama and Kassapa, were diligent in declaring their doctrines to their disciples, and their discourses, gathas, etc., were numerous. They published their precepts, and declared and established the Pātimokkha. Upon their decease, and that of their immediate disciples, others of various names, tribes, families and castes, became priests, and perpetuated the religion for a long period. Thus, as a bunch of flowers well tied together will not be blown away, scattered, or destroyed by the wind, because it is well tied, so after the death of these Buddhas their religion continued long established, the doctrines having been fully developed, and rules for the government of the priesthood established."

Upon hearing this explanation, Sāriputta arose, and removing his robe from one shoulder, placed his folded hands to his head, and having worshipped Buddha, said,

"Now, O Bhagavā! now, O Blessed One! promulgate the precepts and declare to the priests the Pātimokkha, that this religion may be established and continue a long time."

To this he replied, "Wait, Sariputta, wait; the Tathāgata knows the proper time. It is not yet the season for the Teacher to enact precepts or to declare the Pātimokkha. Whenever any impurity shall arise among the priests, then

the Teacher will enact precepts for the removal of the evil. As circumstances arise, he will appoint the necessary institutions. At present the priests are pure, there is no fault among them."

Having thus announced his intended mode of proceeding, he left Veranja at the end of the rainy season, visited Benares, and afterwards proceeded to Vesāli.

The village Kalanda was near the city of Vesāli, the son of the chief man of the village being a young man named Sudinna. Coming to Vesāli on business, he heard Buddha preach, and being much impressed with what he heard, he waited till the congregation had left, and addressing him, requested to be received as a priest, assigning as the reason of his request, that so far as he had understood his discourse, he was convinced that he could not walk in that path of purity, except by forsaking the concerns of the world, and devoting himself to religion. Buddha asked if he had obtained the consent of his parents to his forsaking the world and becoming a priest, as no young man could be admitted without that consent being expressed. He replied that he had not received his parents' permission, but he would obtain it. He accordingly returned home, and informed them of what had taken place, requesting their consent to the step he proposed taking. But to this they were decidedly opposed, and said, "Sudinna, you are our beloved and only son, in whom we delight; you have been carefully and delicately brought up, and have known no hardship. We are not willing to be separated from you, even by death; how then, while you live, can we consent to your forsaking the world, and becoming a priest? Eat and drink, Sudinna, enjoy yourself with your companions, perform

Par I. 5.

virtuous actions, and be happy. We will not give our consent." Having repeatedly urged his request without effect, he threw himself on the bare ground, declaring that if they did not accede to his wishes he would die on the spot. He remained in this position about three days, taking no sustenance, and giving no answer to the remonstrances of his parents, or young companions. At length his friends reasoned with the parents, saying, "Sudinna is lying on the bare ground, and will either become a priest, or die there. If you still withhold your consent, he will die on the spot; but if you give your consent, you will at least see him after he has become a priest, and should he afterwards become dissatisfied with that state, he will return to you again."

Upon these remonstrances they gave a reluctant consent, and the young man, returning to Buddha, was admitted to his noviciate, and at the usual time was ordained priest. Soon afterwards he retired to a forest near Vajji, having engaged to submit to the four rules following:—1. To reside in a forest; 2. To eat nothing but what he procured by begging; 3. To wear as clothing only such things as had been thrown away by others; and 4. In begging to go to every door, whatever might be the nature of the house, or the treatment he might receive. About that time, a great famine was experienced in Vajji, and he determined to visit his native place, where his wants could be more easily supplied. His arrival being made known to his family, they endeavoured to withdraw him from his ascetic life, and for that purpose requested him to receive his alms on the morrow at their house, to which he assented. Before day-break his mother collected the family treasures,

and formed two heaps of gold so high, that a tall man could not see another man on the opposite side, and then covered them over. She afterwards called her daughter-in-law, who remained in the house after her husband Sudinna had left them to enter the priesthood, and directed her to dress herself in those ornaments which formerly pleased Sudinna. In the morning Sudinna went to his father's house, and sat down on the seat prepared for him, when his father, uncovering the two heaps of gold, said, "Sudinna, this is your paternal wealth, and this your maternal. Return, Sudinna, to your family, enjoy wealth and perform virtuous actions."

He replied, "Father, I cannot, I will not, for I love this life of purity." He then recommended his father to cast all his wealth into the river, as it only produced fear, distress, and wretchedness. His wife joined her solicitations, and on being repulsed, fainted at his feet. After he had eaten, his mother came to him, and urged him to remain with them, but he was inflexible. Finding her efforts useless, she said, "Sudinna, our family is exceedingly rich, and our property extensive. Let me not remain childless, but grant me a child of your own begetting, lest the Licchavi princes, upon our death, should seize upon the whole of it." "That, mother," he replied, "I am willing to do," informing her where he resided. She accordingly directed his wife to dress herself in her best apparel, and accompanied her to the place where her son lived, and having renewed her request, that he would forsake the priesthood, but without effect, presented his wife to him, and begged that she might have a grandchild to take his place. Assenting to her wishes, he retired with his wife into the recesses of the forest. She became pregnant, and

returning with her mother-in-law, was in course of time delivered of a son. Upon the act being consummated, the gods dwelling on the earth exclaimed, "Truly impurity has been introduced by Sudinna among the previously immaculate and holy priesthood," and the intelligence spread instantaneously from heaven to heaven, until it had been communicated to the whole of the Brahmaloкас.

From this relation it appears, that when there was no descendant in a family, a child could neither be adopted, nor the property be left by a will to any other person, but must escheat to the lord paramount; for Sudinna's mother, being desirous of preventing this, could yet devise no other plan than that of obtaining a grandchild; whereas, if a strange child could have been adopted, or the property devised to some remote branch of the family, or even to a friend, the necessity would not have existed.

It is observed of Sudinna, that when he retired with his wife into the forest, the law enjoining abstinence even from the woman who had previously been his lawful wife not having been enacted, he was not aware of the impropriety of his conduct; from which it would appear, that in the original rule of the Buddhist monastical order, chastity was not specified. Retirement from secular life, a dependence on alms for support, and general holiness of life, were alone prescribed, the original formulary of introduction into the priesthood, after the shaving of the head and beard, and putting on the yellow garment, being simply "Approach, O Bhikkhu!", the Bhikkhu being necessarily, from his appellation, a religious mendicant. By degrees the laws for governing the body were greatly enlarged.

Soon after this, Sudinna became painfully doubtful respecting the propriety of his conduct, so that he lost his colour, and became thin, shrivelled, and melancholy. His companions enquired the reason, and asked if he were weary of the priestly life, upon which he opened his mind to them. Struck with the impropriety of his conduct, they brought him to Buddha, who assembled the priests, and sat to hear the charge, to which Sudinna immediately pleaded guilty. Buddha then very severely reproved him, and enacted the following law, which he directed should be taught to every member of the priesthood: *Yo pana bhikkhu methunan dhamman patiseveyya párdjiko hoti asanváso*. "Whatever priest shall have sexual intercourse, he is overcome and is excluded."

When a law had been enacted, it was frequently extended or modified to meet circumstances, and in respect to that under consideration, there was an additional clause extending its operation, and another one modifying its application as follows:

Some time after the case of Sudinna had occurred, a case of bestiality was discovered by some priests, whose suspicions were awakened, and who watched the proceedings of another priest who lived in a forest. When he was detected, he pleaded that Buddha's prohibition extended only to women. The case having been reported, and judgment pronounced by Buddha, he commanded the following clause to be added, *antamaso tiracchánagatáyapi*: "Even with an animal." The precept, thus amended, stood: "What priest soever shall have sexual intercourse, even with an animal, he is overcome and is excluded."

Par I. 6

Par I. 7.

Some time afterwards, several priests who had indulged in eating, drinking and bathing, yielded to their sensual propensities, broke the rule of chastity, and were consequently expelled. Afterwards, being afflicted with sickness, loss of relatives, etc., they wished to re-enter the priesthood, and waited upon the priest Ananda, who was a relative of Buddha and his personal attendant, and requested him to speak to Buddha on their behalf, extenuating their former conduct, and engaging to act well in future. Although Buddha refused to re-admit them, he added a clause of great importance to his law, by which persons who felt either unwilling or unable to keep the rules of the priesthood might retire, without impediment to their re-admission at any future period. But if they neglected to avail themselves of this, and committed the crime, their expulsion was final. The clause is: "Having engaged to live obedient to the laws of the priesthood, and who has not made confession of his weakness and withdrawn himself from those laws." The whole law stands thus :

Yo pana bhikkhu bhikkhūnaṃ sikkhāśāstvasamāpanno sikkhānaṃ apaccakkhāya dubbalyaṃ anāvikatvā methunaṃ dhammaṃ patiseveyya antamaso tiracchānagatāya pi, pārājiko hoti asanvāso. "What priest soever, who having engaged to live according the laws of the priesthood, and not having made confession of his weakness, and withdrawn from them, shall have sexual intercourse, even with an animal, he is overcome and is excluded."

Par I. 8-10.

The permission to retire from the priesthood, is not confined to those who confess their inability to live continently, but extends to all kinds of reasons. The following are among

those stated in the explanation given of the words of the law, the meaning of every word in each law being defined: He may say, "I am not able to control my sensual propensities," or "I am too proud to submit to the rules," or "I wish to return to agricultural and other employments," or "I am dissatisfied with the investigation of character in the Pātimokkha," or "I have parents and friends whom I wish to support," or "I wish to be only a private disciple of Buddha," or "I wish to embrace another religion"; and for these, or for any other reason, he may withdraw from the priesthood without any stain to his character, and at any future period may be re-admitted, if he feel so inclined. He must, however, declare his renunciation deliberately, and before competent authority.

This gives the reason why, in Buddhist countries, as Burma, so many are represented as having been priests in their youth; they were thus enabled to devote the whole of their time to study, and might on any day withdraw from the monastical engagements to which they had submitted themselves. In Ceylon there are many instances of a similar kind.

The laws are illustrated in considerable detail, and a report of adjudged cases is appended to each law requiring elucidation. The nature of that under consideration, renders quotation unadvisable. The crime, as defined, may be committed with

1. Females, viz., women, goddesses and demons, and female animals. Three paths are specified by which the crime may be committed with a female: pudendum, anus, os.

2. Hermaphrodites who may also be human, gods or demons, and animals, and have the three paths.

3. Males, viz., men, gods and demons, and animals, who have two paths.

If violence be used, the party suffering it is not guilty, if there be no participation of the will; but if there be the slightest assent, the individual is excluded. Among the cases there are two not connected with crime, but showing a similarity to the classical fable of Cænis. They are recorded without a word expressive of surprise, and the Buddhists of the present day regard a similar occurrence as by no means impossible. On one occasion, it happened to a priest that the organ of generation became changed from male to female (*i.e.*, the man became a woman). The case was reported to Buddha, who said, "I permit, priests, that the person retain the same spiritual father as before, that the years since his ordination shall continue, but he must now be a priestess, and be subject to the laws enacted respecting them."

The other case was that of a priestess, who suddenly became changed into a man, and the directions given were similar to the preceding: having become a man, she was to be accounted a priest, retain her spiritual father, and her standing in the priesthood, and become subject to all the rules given for the guidance of the priest. This being recorded in the sacred text, must be implicitly received by Buddhists. No reason for the change is assigned, and no agent by which it was effected is mentioned. The comment states that the priest's merit, accumulated in former births, was insufficient to keep him a man till his death, and that the priestess had too much merit to remain a female to the end of her life. Another legend is recorded in the comment, which shows that the Buddhists regarded the

change of sex as perfect. The legend is as follows :

A beautiful young man became a Rahat, being perfectly holy. As he was bathing one day a man saw him, and observed what a fine woman he would make. The guilt of this irreverent expression was so great, that he himself became instantly changed into a woman, and continued so till after he had given birth to two children, when by the power of the Rahat the evil was removed, and he again became a man.

There does not appear any order of time respecting the enactment of the other laws, the arrangement being according to the degree of punishment; the four crimes causing expulsion being placed first on the list, as having the highest punishment attached to them. The second of these pārajikās is respecting theft committed by a priest. It is introduced by the following account :

The blessed Buddha resided near Rājagaha on the Eagle-Nest Mountain.* A large number of the priests also resided during the rainy season at Isigili in grass huts, where they were kindly and hospitably treated by the inhabitants. At the termination of the rainy season they broke down the huts, and putting by the timber and grass with which they had been constructed, they left the place to visit various parts of the country. The venerable Dhaniya, the potter's son, lived there during the rains, but did not leave with the other priests, intending to reside there during the remainder of the year. While he was absent in the city obtaining alms, some persons who were collecting wood and

Par II. 1.

* Gijjhakūta.

grass for sale, pulled down his hut and carried off the materials. Upon his return, finding his hut destroyed, he constructed another, but a second and a third time it was destroyed and the materials stolen. He then thought, "Three times has my hut been destroyed while I have been absent in Sāvatti, begging food. But as I am perfectly acquainted with the arts of pottery, I will prepare clay, and make a house entirely of earth." This thought he carried into effect, and collecting grass, wood, and other combustibles, he burnt it thoroughly, so that it became of a beautiful red colour, appeared like a golden beetle, and was sonorous like a bell.

Some time after this, Buddha descended from the Eagle-Nest Mountain, attended by many of his priests, and, seeing the hut, enquired to whom it belonged. Upon being informed, he severely animadverted on it, and said,

"This silly man has acted in a manner very wrong and improper for a priest. How could he think of making a clay hut and burning it, without any feeling of kindness or compassion towards the creatures whom he has tormented and destroyed during its formation. It is not right for any priest to make a hut of this description, for by doing so he becomes subject to *dukkata* (reproof and penance). Break it down, and let not living beings be thus again tormented."

While they were executing the order, Dhaniya came and enquired the reason why they were breaking down his house. They informed him that it was by the order of Buddha.

Upon which he said,

"If the Lord of Doctrine has commanded you, break it down."

He then reflected, "Three times during my absence

they broke down my grass hut and took away the materials, and now the clay house I built is broken down by the order of Buddha. I will go to my friend the keeper of timber, and ask him to give me some logs that I may build a small wooden hut."

He accordingly went to him, and said, "My friend, three times while I was out begging food, the grass- and wood-gatherers broke down my hut and took away the materials. I then made a hut of clay, and that has been broken by the command of Buddha; give me some timber, that I may erect a small wooden hut."

The keeper of the timber-yard replied, "There is no timber here, my lord, fit for your purpose, except that which belongs to the king, which has been collected and is kept for any public works which may be required in the city. If the king has given you authority, you may take that."

He replied, "The king has given it to me, my friend."

The keeper of the timber thought, "This priest, being a son of Sakya, is a righteous, just, holy, truth-telling, virtuous, good man; he would not say that the timber was given him, were it not so." He therefore said, "Take it, my lord."

Dhaniya immediately had the timber cut up, and put in carts, and taking it away erected a small house.

A short time afterwards, the Brahmin Vassakāra, prime minister of the king of Magadhā, inspecting some works in Rājagaha, went to the keeper of the timber and enquired for that which was reserved for the public works, and was informed that it had been given by the king to Dhaniya. The

Brahmin, being much displeased, said, "How could the king give to the potter's son, Dhaniya, the timber collected for the public works?"

He went immediately to Seniya Bimbisāra, the king of Magadhā, and said, "Is it true, your majesty, that you have given to the potter's son, Dhaniya, the timber which has been collected for the public works?"

"Who said so?"

"The keeper of the timber-yard, your majesty."

"Order him here, Brahmin." The Brahmin ordered him to be put instantly under arrest. When he was bound, the priest Dhaniya saw him and enquired the reason. Upon being informed, he said, "Go; I will call upon the king," and accordingly went to the palace, and seated himself. The king, being informed of his arrival, came to him, and having reverently saluted him, sat down and said, "Is it true, my lord, that I gave you the timber which was collected and reserved for the public works?"

"It is true, your majesty."

He replied, "Kings, my lord, have many things to occupy their attention, and may forget some circumstances. Can you recall it to my memory?"

"Do you not remember, your majesty, that on the day of your inauguration, you said, "Wood and water are given to the Samanas and Brahmins to enjoy?"

"I remember, my lord, the day of my inauguration, but Samanas and Brahmins are modest in their desires, careful not to do wrong, and will be dubious respecting very small matters. The words I then used referred to unappropriated wood, in the forests; remember that timber was not

included in that grant. But how can a person of my character punish any Samana or Brahmin residing in my kingdom with public reprimand, or by imprisonment, or by banishment; go my lord, you have escaped by the hair of your skin; but do not act so again."

The circumstance becoming public, the people spoke disrespectfully and contemptuously of the priesthood, saying, "These Bhikkhus, the sons of Sakya, are shameless wicked liars; by this we see what kind of holy, righteous, pure, truth-telling, virtuous, good men they are. They are destitute of all virtue, for if they thus cheat the king, what will they not do to the people."

The priests heard these remarks, and such of them as were moderate in their desires, contented, self-denying and desirous of giving no offence, murmured and complained, saying, "How could the venerable Dhaniya, the potter's son, take the king's timber, when it was not given to him?" They accordingly stated the case to Buddha, who convened an assembly of the priests, and questioned Dhaniya, saying, "Is it true, Dhaniya, that you have taken the king's timber when it was not given to you?" He acknowledged the fact; upon which Buddha severely reprimanded him, for his unholy, un-priestlike conduct, which, instead of conciliating opponents and strengthening the attachment of friends, had a tendency directly the reverse.

There was seated near Buddha an old priest, who had formerly held the office of prime minister under the king of Magadhā. Buddha inquired of him, for what amount stolen a thief would be sentenced to corporal punishment, imprisonment, or banishment. He replied, "For a pāda, or property

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worth a pāda." At that time, in Rājagaha, a pāda was equal to five māsa.^{*}

Buddha then said, "Priests, let this precept be taught: 'What priest soever shall, with a dishonest intention, take a thing not given to him, for the taking of which the king having caught a thief might punish him corporally, or imprison him, or banish him, saying, You are a thief, a wicked person, a vagabond, a robber; a priest taking such an ungiven thing is overcome and excluded.'"

Par II. 2.

Some time after this, a community of six priests, passing through a laundry-ground, took a bundle of clothes brought there to be washed, and divided it among them. Some priests who saw them afterwards, said, "You are very meritorious men, † for you have received many robes." They replied, "What merit have we? We went to a laundry-ground and took a bundle of clothes." "But, friends," said the others, "are you not aware of the law promulgated by Buddha? How came you to take a bundle of clothes brought to be washed?" They replied, "It is true that such a law has been enacted by Buddha, but that refers to goods in inhabited places, and not to those found on waste lands." "But is not this a robbery? Your conduct is highly improper and unpriestlike." Having thus reprimanded

* A māsa appears to have been the same as a ridi, *i.e.*, the fifth part of a rupee. The relative value of the coins may be considered as follows: A māsa is equal to one-fifth of a pāda or rupee, a pāda or rupee is equal to quarter of a kahapana or pagoda.

† *i.e.*, having a great store of merit from good actions performed in a previous birth, the results of which they were then enjoying.

them, they reported the case to Buddha, who convened an assembly of the priests, and having investigated the case, and reproved the offenders, added the following words to the precept, *gāmāvā araññāvā*, in a village or uninhabited place, and commanded that the law in its present form should be promulgated. It accordingly stands thus: "What priest soever shall, with a dishonest intention, take either in an inhabited or uninhabited place,* a thing not given to him, for the taking of which the king, having caught a thief, might punish him corporally, or imprison him, or banish him, saying, You are a thief, a wicked person, a vagabond, a robber; a priest taking such an ungiven thing is overcome and excluded."

It would appear that the original text of the law terminated here, and that the definition of terms, the classification of offences against the precept, and the cases illustrative of those classifications, have been added at a later period. The learned among the priests, however, affirm that these portions are of equal authority with the others, as having been included in the three convocations, when the whole of the sacred books were recited. As exemplifying the course adopted with reference to the other laws, I shall quote freely from this *Pārājikā*.

1. Definition of the different words used in this precept :

yo paná : Any one, of whatever tribe, family, name, race, course of religious discipline, residence, or school of doctrine, whether aged, young, or of middle age.

Par II. 2.

* Literally, in a village or in a wilderness.

bhikkhū : A religious mendicant, one who lives upon the food received as alms ; one who wears apparel formed of remnants of cloth ; a religious recluse, who is received by the formulary " Approach, O Bhikkhu ! " ; one who has come to the three-fold refuge ; excellent, virtuous, whether under instruction or fully instructed.

gāma : One or more houses, whether inhabited or otherwise, enclosed or unenclosed, constitute a *gāma* or village ; stalls for cattle, or a place where a trading caravan stops more than four months, are called *gāma* ; and the *gāmapaccāra* or suburbs of a village, extend as far as a stone's throw from the gate of an enclosed village, or a stone's cast from the house, if it be unenclosed. (In this precept the word *gāma* includes all inhabited places, from a shed for cattle and their attendants, to the metropolis of an empire.)

araññāna : Every place not included in a *gāma* and its suburbs ; (thus a field more than a stone's throw from any house may be called *araññāna* or wilderness).

adinnāna : Not given, anything not abandoned, not thrown away, that which is preserved, or kept, or claimed by a person saying " this is mine. " All things of this kind are *adinnāna*.

theyyasankhātāna : A thievish intent, a desire to take away.

ādiyeyyā : Taken, abstracted, changed from its position, moved from its place.

yathādrīpan : (Such kind) to the value of a *pāda* or more than a *pāda* (a rupee or more than a rupee).

rājāna : Kings paramount ; inferior princes having regal authority in their own districts, or tributary princes ; governors of provinces, chief ministers and judges, or any persons exercising regal functions.

coro : A thief; he who takes the value of five *māsaka*, (a *pāda* or rupee) or more, with a dishonest intention.

haneyyūn : Punishing with blows inflicted with the hand, the foot, a whip, a cane, a club, etc.

bandheyūn : Binding with cords, fetters, chains; imprisoning in a house or city; placing in solitary confinement.

pabbajeyyūn : Transporting, banishing from village, town, city, province or country.

corosi, etc. : Terms of reprimand.

pārājiko hoti: (He is overcome.) As a dried leaf, separated from the branch and fallen to the ground cannot be re-united to it and revive, so the priest who has stolen to the value of a *pāda* is separated from the priesthood and can never be reinstated.

After this definition of the words of the law, a classification of the crimes connected with it is appended, with a report of adjudged cases. The punishment to which the criminals are liable are *dukkata*, and *thullaccaya*, including reprimand and penance, and *pārājika*, or expulsion. There are 29 specifications which may be divided into—1. Locality of property. 2. Nature of property; and 3. Confederacies for robbery.

Par II. 4.

1. Locality : 14 specifications, viz.—(1) Property buried in the earth: (2) on the surface of the ground: (3) in the atmosphere: (4) suspended above the ground: (5) in the water: (6) in ships or boats: (7) in carts or other vehicles: (8) carried on the person: (9) in gardens: (10) in temples, etc.: (11) in arable land: (12) gardens: (13) towns, villages, etc.: (14) waste lands, or lands more than a stone's throw from a house of any kind.

2. Nature of property : (1) Liquids: (2) tooth picks, etc.

(belonging to the toilet): (3) trees: (4) goods in deposit: (5) smuggling: (6) men: (7) reptiles: (8) bipeds (as men, birds, etc.): (9) quadrupeds: (10) multipeds.

3. Confederacies: (1) instigating to robbery: (2) a band of robbers, or accomplices: (3) persons under trust: (4) appointing a time for a robbery: (5) giving a signal for a robbery.

They are thus explained:

1. *bhummatthan*: Goods underground, buried in the earth, or covered over. Anyone with a thievish intent, saying, "I will take goods which are underground," or seeking an accomplice to aid him, or procuring a shovel or basket, or going to the place for the purpose, is for each separate act guilty of *dukkata*; the breaking or cutting of wood, or creepers growing there, for the purpose of reaching the articles, is *dukkata*; the digging the earth, or turning it over, or raising the earth from the hole, is *dukkata*; touching the vessel containing the property, is *dukkata*; shaking it is *thullaccaya*, moving it from its place is *pārājika*.

Under this division is also included goods in vessels, the mouth of which is covered and tied with any kind of ligature, if touched with a dishonest intention, *dukkata*; if shaken, or if a corner of the covering be lifted up, or if the vessel be struck, to know by the sound if it be full or empty, in each case *thullaccaya*; removing the covering even a hair's breadth from the mouth of vessel, *pārājika*. Also liquids in any vessel, as ghee, oil, honey, syrup: drinking by any artifice, with a dishonest intention, to the value of five *māsakas* (a rupee) or more, is *pārājika*; by any means breaking the vessel, spilling the contents, or rendering it unserviceable: each offence is *dukkata*.

2. *thalatthan*: Goods standing or placed on the ground; seeking an accomplice to aid in stealing them, or touching the goods with a dishonest intention, is *dukkata*; shaking them, *thullaccaya*; moving them from the place, *párájika*.

3. *ákásatthan*: Property in the atmosphere: as peacocks, snipe, etc.; a garment or fillet or any other article, blown away by the wind while passing through the air; articles falling down from any place: endeavouring to touch it, or touching it, *dukkata*; shaking it, *thullaccaya*; removing it, *párájika*.

4. *vehásatthan*: Articles raised above the ground or suspended, as on a bed, stool, horse, line, pin in the wall; or hanging on a tree, as fruit, leaves, flowers, etc.: touching, shaking and removing as before.

5. *udakatthan*: Goods or things put in the water, or things growing in the water, as lilies, fish, turtle, etc., to the value of five *māsakas* or more: touching, shaking, taking away as before.

6. *návatthan*: Goods in a boat, ship, or anything by which water is crossed; the law as before recited, whether the goods or the vessel containing them be touched, shaken, or moved from its place.

7. *yánatthan*: Any land conveyance, carriage, cart or waggon, either the conveyance itself, or the goods in it. The law as before recited.

8. *bháratthan*: Burdens; these are of three kinds:

(1) *sisebháran*: loads carried on the head; to touch with a dishonest intent, *dukkata*; to shake, *thullaccaya*; to remove it as low as the shoulder, *párájika*.

(2) *khandhebháran*, etc.: loads carried on the shoulder,

hips, back, etc., to touch, *dukkata*; to shake, *thullaccaya*; to take into the hand, *párájika*.

(3) *hatthebáran*: Hand bundles, to touch or shake as before; to cast on the ground or take up from the ground, *párájika*.

The four classes following have one law, although it is stated in connection with each class. They are:

1. *árámatthan*. Gardens, whether flower gardens or fruit gardens; comprising the right to the soil; property of any kind within the limits; and produce of all kinds, of which root, bark, leaf, flower, or fruit are enumerated.

2. *viháratthan*: Priest's residences, with the furniture, etc.

3. *khettatthan*: Fields, ground for tillage of all kinds together with the produce.

4. *vatthutthan*: Orchards and their produce.

The law relative to produce is similar to that for property beneath the ground, on the surface, or suspended, as enumerated in the first four clauses. Relative to property in the soil, the law is:—

To lay an unjust claim, knowing it to be such whether before a chapter of the priests, before arbitrators or before a court of laws, is *dukkata*; to enforce it so as to disturb the owner in his quiet possession, or to gain a decision (the claim being an unjust one) before the arbitrators or judges, is *párájika*. But if the case be decided against the false claimant so that he does not obtain possession, it is *thullaccaya*.

Moveable property whether in inhabited places, *gámatthan*, or in places uninhabited, *ararñatthan*, the law is

similar to the first cases : to touch *dukkata*, to shake *thullaccaya*, to remove *parajika*.

The laws relative to the other kinds of property mentioned are similar to those already recited. Under the class of Conspiracies to Rob, it may be observed, that the engagement must be attended to even to the letter, or all the parties are not guilty. Thus: One priest instigates another to commit a robbery. The act of instigating, whether the robbery take place or otherwise, is *dukkata*; if the robbery take place at the time and place appointed, both the instigator and thief are *parajika*; but if it be committed either before or after the time appointed, or in any other place than that specified, the thief alone is *parajika*, the instigator only *dukkata*.

When there are many confederates, the whole must proceed in the order laid down, or the instigator is not guilty of *parajika*, thus :—A., B., C., and D. conspire to steal. A. commands B. to tell C. to inform D. that he must steal certain articles. A. when he gives the order, and B. and C. when they execute it, are all *dukkata*; D. consents to steal the goods; by this it becomes *thullaccaya*, B. and C. remaining *dukkata*. The property is stolen according to agreement, and the whole of the parties are *parajika*.

But if B. instead of going to C. and directing him to tell D. to steal, shall go direct to D. and inform him, and the goods are stolen, B. and D. are *parajika*, but A. is only *dukkata*, his directions relative to C. not having been attended to; and C. is innocent, not having received information respecting the proposed robbery.

But if the agreement is general, such as to steal certain goods without limitation of time, or order of informing the

confederates, all concerned are *pārājika* whenever the robbery is committed.

Cases are reported under each classification, but in general they are unimportant ; a few may be selected.

A priest saw a valuable robe, and coveted it, but took no step towards stealing it; yet being doubtful, he referred his case to Buddha. Not guilty ; a covetous thought, though an evil, not being a punishable crime.

A priest saw by day some property he determined to steal, and marked it; he went by night for the purpose, but by mistake took his own property. Not guilty of *pārājika*, but of *dukkāṣa*.

A priest went into a cemetery and took the cloth with which a dead body was covered, regarding it as *pansukulan* or a thing thrown away. A preta (a kind of hobgoblin or demon) had taken possession of the dead body, and said to the priest, "My Lord, do not take my robe". But the priest, disregarding what he said, took it away. The body instantly rose and followed close behind the priest, until he arrived at the temple, and stood within the door, when the body fell (the preta not being able to enter the holy precincts). Being doubtful, he reported the case to Buddha, who decided that he was not guilty of *pārājika*, but declared that he who removed the covering from a recently exposed corpse is guilty of *dukkāṣa*. From this it appears that pretas are able to animate dead bodies, except in holy places ; and secondly, that bodies were cast into the cemeteries without being interred. Except when bodies were burned, this appears to have been the usual way, many references to it being made in the first *Pārājikā*, and in other parts of Buddha's works.

Two priests were friends. One went out to beg, and the other divided the food for the priests in the temple, and ate his friend's share as well as his own. To this his friend demurred, and the case was reported to Buddha: not guilty, as he did it from the friendly relation subsisting between them. From these two *Parājikās* the general mode of enacting penal statutes by Buddha can be understood. Cases were legislated for as they arose; the reason of the enactment is first recorded, then the law is stated in full, after which each word in the law is defined. This is followed by a classification of the acts coming within the scope of the law, and afterwards one or more cases, with the judgment of Buddha respecting them, are recorded under each head.

NOTE:—This concludes the extracts from the *Pārājikā*.

Mr. Gogerly now reverts once more to the *Mahā Vagga*. I have not ventured to bring the various extracts from these two books together, as it will be seen that such a course would have destroyed the character of the original essays.

In order to avoid confusion a summary of the books is here inserted.

1. The *Sutta Vibhanga*, containing the Criminal Code. This consists of two divisions, according to the gravity of the offences, viz: *Pārājikā*, *Pācittiya*.

The *Pārājikā* book deals with four forms of crime.

- A. *Methunā Dhamma*. Unchastity.
- B. *Adinna Dāna*. Taking things not given.
- C. *Manussa Viggaha*. Man-tormenting (Murder, Suicide, etc.)
- B. *Uttari Manussa Dhamma*. Assumption of Superhuman powers.

Mr. Gogerly has given extracts from A. and B. only.

A less common division of the *Sutta Vibhanga* is that into

Offences relating to *Bhikkhus*, collected into one book.

Offences relating to *Bhikkhunis*, forming the second book.

The *Pārājikā* and *Pācittiya* books appear to be an expansion of a very ancient set of rules called the *Pātimokkha*.

The *Pātimokkha* will be found translated at the end of "The Laws of the Priesthood." Only that part relating to *Bhikkhus* is there translated.

The *Pātimokkha* in its simple (and original?) form has been extracted from the *Sutta Vibhanga*, and is used as described by Mr. Gogerly in the next essay. But in the canon the expanded form (*Sutta Vibhanga*) alone appears.

2. The Khandhakas, containing the Ecclesiastical and Civil Code.

A. Mahā Vagga.

B. Culla Vagga.

3. The Parivāra Pāṭha. A catechism on all the preceding:

The *editio princeps* of the whole Vinaya Piṭaka is that of Hermann Oldenberg (London 1879-1883). The essays are marked in paragraphs to correspond with this edition, for ease of reference.

The most complete English translation is that by T. W. Rhys Davids and H. Oldenberg (S.B.E. xiii. xvii. and xx.), but the Sutta Vibhaṅga is represented only by the bare Pāṭimokkha, and the Parivāra does not appear at all.

THE LAWS OF THE PRIESTHOOD.*

I have previously stated that the sacred writings of the Buddhists are divided into three great sections, called the Vinaya, the Sutta, and the Abhidhamma Piṭakas. The two latter elucidate the doctrines of Gotama, and the first one contains the laws and regulations for the government of the priests, together with occasional doctrinal discourses. The books on discipline, forming the Vinaya Piṭaka, are five; the first and second containing the criminal code, the third and fourth the ecclesiastical and civil code. The fifth is a recapitulation of the whole in a kind of catechetical form.

My present object is to give a translation of the precepts contained in the ecclesiastical code, in the order in which they are recorded, together with so much of the text as may be necessary to explain the connection between the precepts.

The two books containing the ecclesiastical code are named Mahā Vagga and Culla Vagga. The former one will occupy our attention first.

I have already translated the beginning of the Mahā Vagga

* The "Laws of the Priesthood" was printed in the Journal of the Ceylon Branch of the Royal Asiatic Society, 1853, '55, '58, '59, but was incomplete at the time of Mr. Gogerly's death. I have not been able to trace the concluding portion among his papers. These articles appear to be an expansion of a series of earlier articles, under the same title, which appeared in "The Friend," 1839-40, which was completed. I have therefore brought the two together and included the translation of the whole Pātimokkha as it appears in "The Friend." The Pātimokkha alone was reprinted in the Journal of the Royal Asiatic Society, Vol. xix. (old series), with Beal's translation of the Chinese version.

and the account is brought up to the time when Gotama converted the five associated ascetics who had been his companions during the six years he spent in austere penances, hoping thereby to attain to the dignity of a supreme Buddha. We resume the subject at this period.

M.I. 6.

The five ascetics having received Gotama as their teacher, and perceiving the correctness of his doctrine, requested to be admitted priests under his government, both as respecting doctrine and discipline. He acceded to their request, saying, "Approach, Bhikkhus! Clearly is the doctrine declared! Walk in the path of purity by which all sorrow may be terminated."

In his first discourse, Buddha had taught his disciples that existence and suffering are inseparably connected; that the perpetuation of existence results from, either a continued desire to live after death, or from a desire to terminate upon death the existence of a living entity or soul; that the only means by which a termination both of sorrow and existence may be secured, is to be entirely free from all desire for existing objects, and for existence itself; and that this freedom from desire can only be attained by a life of unspotted purity.

But now that they have received him as their teacher, he further instructs them that there is no existing thing with which they can identify themselves, or say "This is I; this constitutes my soul." He speaks of the body, of the perceptions, sensations, and reasonings, and also of the consciousness; and of each severally he says, "The wise and learned disciple will by his wisdom perceive: 'These are not mine; they do not constitute me; these are not to me a

soul'". This doctrine is fully developed in other discourses, in which he denies the existence of a living entity called a soul. Life and all its emotions are merely sequences; they have thus continued by an uninterrupted series, the commencement of which cannot be traced up to the present moment; they are never for two consecutive moments the same, but form one perpetual system of mutation. He concludes his discourse by saying, that the wise and learned disciple, by perceiving these truths, ceases to have satisfaction either in things corporeal or mental; being no longer satisfied with them, he ceases to be attached to them; ceasing to be attached to them, he becomes free; being free, he obtains the knowledge that he is freed (from all attachments); his births become terminated; his path of purity is perfected; his necessary work is completed; and he knows, that for the accomplishment of that object (freedom from future existence), nothing more remains to be done. Upon hearing this discourse, the five priests were greatly edified, and their minds became so liberated from desire, that it never again was experienced by them.

This freedom from desire (and the perfect purity necessarily connected with it) constitutes the state of a Rahat. Supernatural wisdom and superhuman power result from these; but he who receives the doctrine of Buddha, and is thus free, is a Rahat. There were now, says the author, six Rahats in the world.

The next accession to the priesthood, was from the family of a wealthy nobleman of Benares. His son, Yasa, became disgusted with the sensualities with which he was surrounded, and, filled with uneasy emotions, he left his

M.I. 7.

house at night and repaired to Buddha, at Isipatana, a retreat near the city. Buddha calmed his mind with his conversation, and the young nobleman was convinced of the truth of his doctrine. The mother of Yasa, missing her son, alarmed her husband, who sent out mounted servants to seek him in every direction, and repaired himself to Isipatana, where he also became converted to the faith of Gotama, and consented to the desire of his son to become a priest. The whole family followed the example of the nobleman, and embraced the new religion.

There were four young men of noble birth, the friends of Yasa, living in Benares. They, hearing that Yasa had forsaken secular life, shaved his head and beard, put on the yellow robe, and became a priest of Buddha, were induced to follow his example. Fifty young men in the provinces, also, who were the friends of Yasa, were persuaded by him to become his companions; and as they all became Rahats, the Buddhist community consisted of sixty one priests, all of whom had attained the perfection of virtue.

Buddha then called his priests together and directed them to travel into the provinces, to disseminate his doctrines, that from a feeling of compassion, they might promote the profit and happiness of gods and men. He added,

“Go singly, Priests, not two to one place, and preach this doctrine which is excellent in its commencement, excellent in its continuance, and excellent in its termination, which is replete with instruction and clearly expressed. Thus make known the perfect and pure path of the priesthood.”

He at the same time expressed his own intention of

going to a village near Uruvelā, to preach his doctrines.

The priests, in obedience to the directions they had received, travelled into the provinces, and made many converts.

Of these, several desired admission into the priesthood, and as Gotama had hitherto reserved to himself the right of admitting candidates, they brought the applicants to Buddha that they might be admitted to the priesthood, and obtain Upasampadā.

M.I. 12.

The first step Pabbajjā, is the retiring from secular life for religious purposes, and applies to the whole body, whether novices or ordained priests. Upasampadā is the state of full admission to the priesthood, being derived from the verb, *upasampajjati*, to attain.

Buddha, perceiving that this mode of proceeding was fatiguing both to the priests and to the candidates, determined to confer upon the priests the right of admitting candidates into the priesthood. For this purpose, he called them together, and delivered the first of his precepts respecting Ordination. These are in the form of permission, commencing with "*anujāndmi*," I permit.

Having assembled the priests, he said,

"I now allow you, priests, to ordain to the priesthood and admit to Upasampadā, in any part of the provinces in which you may be. And in this manner, priests, shall ye make priests, and admit to Upasampadā. First, having caused the head and beard to be shaven and a yellow garment to be put on, make (the candidate) remove his upper garment from one shoulder, worship the feet of the priests, and [*Lit*: sit on his heels] kneel down. Let him then lift up his joined hands, and say.

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'I take refuge* in Buddha, I take refuge in Dhamma (his doctrine), I take refuge in the Sangha (the priesthood). A second time I take refuge in Buddha, I take refuge in Dhamma, I take refuge in the Sangha. A third time I take refuge in Buddha, I take refuge in Dhamma, I take refuge in the Sangha.' I permit priests, admission to the priesthood and to Upasampadā, by this thrice taking refuge."

- M.I. 14. Buddha, having exhorted the new priests to seek by meditation and effort the deliverance he had himself obtained, left Benares and went to Uruvelā. During his journey, he converted fifty† young men who were friends, and admitted them to the priesthood; and some time after his arrival in Uruvelā, he succeeded, after performing many miracles,‡ in converting a thousand Jātilas, or ascetics with clotted hair, who were worshippers of Agni, the god of fire. These being men of renown, their conversion produced a great impression.

- M.I. 22. He left Uruvelā, accompanied by the thousand Jātilas whom he had ordained priests, and going first to Gayāsisa, at length arrived at Rājagaha, the metropolis of Magadhā, and resided in a cetiyan (or sacred grove) near the city.

The king of Magadhā, Seniya Bimbāsāra, having heard of his eminence as a teacher, went to the place where Buddha was; his (the king's) retinue consisting of a hundred and twenty thousand Brahmins and householders. Buddha preached to this multitude, who were all, together with the Sovereign,

* Or I go for aid : *saranam gacchāmi*.

† The Pali has *tinsamattā*, thirty.

‡ Totalling 3,500.

converted to the new religion, and entered the first of the paths leading to Nirvāna.

After the discourse was ended, the king observed that, when he was a youth, he had desired five things, and they were then accomplished. "The first," said he, "was that I might be an anointed king. This has been accomplished. The second was: May a Rahat, a supreme Buddha, appear in my dominions. This also has been accomplished. The other wishes were: May I visit that Buddha! May I hear him preach! May I understand his doctrine! The whole of these are now fulfilled. Will Bhagavā with the priests take their meal to-morrow at my residence?." Buddha having by his silence intimated his acceptance of the invitation, the king departed and had the necessary preparations made, and on the morrow Buddha went to the place accompanied by the priests. The king, having with his own hand supplied him with food, continued standing until the meal was ended, when he sat down a short distance from Buddha. While thus seated, he thought, "Where can a residence be provided for Bhagavā, out of the city, but at such a distance as will be convenient for those who desire to resort to him for instruction : a retired place, free from noise, and removed from the commotions and unpleasantness of the population at night?" He then selected the royal garden at Veluvana,* and determined to present it to Buddha and his priests. He accordingly took a golden vessel, and pouring water on the hand of Buddha, said, "Lord, I present the garden of Veluvana to Buddha and the priests; accept, Lord, the garden."

* i.e., Bamboo grove.

Upon returning from the city, Buddha convened the priests and enacted the following :

“I permit, priests, (the acceptance of) a garden.”

The *ārāma* or garden, is an enclosure of indefinite size, with the buildings erected within it. This at Veluvana must have been a park of considerable extent, as it was to accommodate several thousand priests. But, although by this precept permission is given to the priesthood to possess residences and the ground or (compound) in which they are situated, yet it cannot justify the holding of fields and other grounds for cultivation.

Following the relation of these circumstances, the conversion of Sāriputta and Moggallāna, who were afterwards the chief priests of Buddha, is recorded.

M.I. 23.

At that time, a *paribbājika*, named Sañjaya, resided in Rājagaha attended by two hundred and fifty eminent disciples, among whom were Sāriputta and Moggallāna. They were intimate friends, and had engaged that whatever excellence in doctrine the one should ascertain, he should communicate it to the other.

The priest Assaji in the morning entered Rājagaha with his bowl to collect alms. Sāriputta saw him and was struck with the sanctity of his appearance, and concluded that he must be a man of eminent piety. Determining to ascertain to what sect he belonged, who was his preceptor, and what doctrines he held, he followed him when he left the city, and entering into conversation, said, “Friend, your appearance is pleasing, your aspect placid, and your complexion clear. Under whose direction are you a priest? Who is your preceptor? And what doctrines do you hold?”

The priest replied, “The Great Samana of the Sakya

race has become a priest, and I am under his direction. Bhagavā is my preceptor, and I hold the doctrines taught by him." Sāriputta further enquired, "What doctrines does that preceptor teach? What does he declare?" Assaji replied, "Friend, I have only recently become a priest, and am not able fully to declare his doctrine; but I will give you a brief account of it." "Friend," said Sāriputta, "be it little or be it much, declare it. Speak that which is important, and I shall understand it; speak explicitly." Assaji then spoke the following stanza:

"Whatever things result from causation, those things and their causes are declared by the Tathāgata; and whatever of them may become extinct,* that also the Great Samana makes known."

Sāriputta at once saw that this was the doctrine he had been endeavouring to ascertain. His mind became illuminated, and perceiving that whatever is produced must also cease to be, he entered the first of the paths leading to Nirvāna. Meeting Moggallāna he related the circumstance, who proposed to join Buddha at once.

They, however, determined first to converse with their associates; and these agreed to accompany them. They advised their chief, Sanjaya, to take the same step; but he declined, and afterwards died of vexation.†

M.I. 24.

When Buddha saw them and their associates approaching, he said.

"The two friends Kolita (Moggallāna), and Upatissa

* "He has explained their cessation."

† The Pali text merely says that he vomited hot blood.

(Sāriputta), are coming. These will be my two chief disciples." (Both of them were Brahmins of eminence, and were natives of Rājagaha.)

Sāriputta and Moggallāna then approached Bhagavā, and bowing their heads down to his feet, they said.

"Receive us, Lord, as priests under the direction of Bhagavā, and allow us to obtain Upasampadā."

Buddha replied, "Approach, Bhikkhus! Clearly declared is the doctrine; walk in the pure path for the entire extinction of sorrow." By these words they received Upasampadā.

M.I. 25.

At that time spiritual superiors (upajjhāya)* and preceptors (ācariya) had not been appointed; in consequence of which, many of the priests being uninstructed, were slovenly in their dress, solicited alms in an improper manner, and were noisy and loud in their conversation. The populace were displeased at this, and loudly expressed their disapprobation. The modest and grave priests expressed their disapprobation of such conduct, and reported the circumstances to Buddha, who convened an assembly of the priests, censured the offenders, and gave the following precept;

"Priests, I permit (or direct) that there shall be spiritual superiors."

He then details the relative duties of the superior, (upajjhāya), and his co-resident priest (saddhivihārika). The superior is to regard his co-resident as his son, and the co-resident shall regard his superior as a father, and they are mutually to respect and honour each other. No priest can

* These preceptors stood surety for the candidates whose method of ordination has been described.

intrude himself upon another as his spiritual father or superior, but must be solicited to undertake the office by the priest wishing to become his co-resident. The applicant must come to the priest, remove his robe from one shoulder, worship the feet of the priest (*i.e.*, bow down to the ground before him), and then kneeling down, shall say, with joined and uplifted hands,

“Lord, become my spiritual father (or my upajjhaya).”

If the priest applied to in any way indicates his assent, the connection is formed. The co-resident is carefully to perform his duty to his superior, which comprises all the duties of a personal attendant. He is to rise early in the morning, and respectfully to approach his superior, bringing water for him to wash, and supplying him with refreshment, if he require it. He is to arrange his couch, sweep out his apartment, assist him to dress, and, if required, accompany him when he goes out, walking respectfully behind him. The superior is to advise and instruct his co-resident, and perform to him all the duties of a parent, both in sickness and in health. The relative duties are laid down in detail by Buddha.

Some of the co-resident priests refused to perform their duty to their upajjhāyas. This being reported to Buddha, he decreed :—

“It is not proper, priests, that a co-resident should not perform his duty to his upajjhāya. He who does not perform his duty, is guilty of *dukkata* (*i.e.*, an offence requiring confession, and absolution).”

They still remained disobedient, which being related to Buddha, he decreed :—

“I permit, priests, that the disobedient shall be suspended (from his position as co-resident).”

M.I. 27.

“And thus shall he be placed under discipline:—The superior may declare by words or intimate by signs, ‘I suspend you’: or he may say, ‘Return not to this place’: or, ‘Take away your bowl and robes’: or, “I have no need of your services.’ Should any of these forms be used, the co-resident is suspended, but not otherwise.”

A co-resident priest thus suspended did not seek reconciliation. But Buddha decreed:—

“I direct, priests, that those who are suspended shall not be without seeking forgiveness. He who does not seek forgiveness is guilty of *dukkata*.”

Some upajjhāyas, upon forgiveness being solicited, refused to be reconciled. This was reported to Buddha, who decreed:—

“I direct, priests, that forgiveness be granted.”*

Notwithstanding this direction, some of the upajjhāyas would not forgive; and the co-resident priests being discouraged, left the priesthood, or joined themselves to other religious communities. Upon this, Buddha decreed:—

“It is not proper, priests, to refuse forgiveness when it is solicited. He who refuses to forgive is guilty of *dukkata*.”

Some superiors suspended the obedient, and permitted the disobedient to remain free. This being reported to Buddha, he decreed:—

“It is not proper, priests, to suspend those who perform their duty. He who does so is guilty of *dukkata*.”

“It is improper, priests, not to suspend those who

* Or, “Priests, I command to forgive,” for the permission or direction is always regarded as a command, when spoken by Buddha.

neglect their duty. He who does not place such under suspension is guilty of *dukkata*.”

On one occasion a Brahmin requested ordination, but the priests (to whom he applied) were not willing to grant his request. Upon this he pined away with grief, lost his colour, and became very unhappy. Buddha noticed the change in his appearance, and enquired respecting the cause. They informed him ; upon which he asked,

“Does any priest remember any good deed performed by this Brahmin ?” Sāriputta said that he remembered a good act; for that on one occasion, the Brahmin directed food to be put into his bowl. Buddha praised Sāriputta for remembering a kind act, and directed him to make the Brahmin a priest. Sāriputta enquired what formulary he should use in ordaining him. Upon this Buddha called a meeting of the priests and said,—

“Priests, I formerly permitted *Upasampadā* to be given upon the three-fold repetition of the *Sarana* : from this time I revoke this permission. I now direct *Upasampadā* to be given by, including the announcement *ñatti*, a four-fold act.* And thus shall *Upasampadā* be given :

“A fluent and learned priest shall present the proposition to the Sangha † and say, ‘Hear me, my Lord the Sangha; such a person ‡ seeks *Upasampadā* under such a venerable person. § If it be a convenient time for the Sangha, the

* That is, an announcement of the intention, and the question being put thrice to the assembly,

† A chapter of the Order.

‡ For this I shall substitute M.

§ For this I shall substitute N.

Sangha will give M. Upasampadā under N. as his superior, (or upajjhāya.) This is the proposition:—

Hear me, my Lord the Sangha, this M. seeks Upasampadā under the venerable N. The Sangha gives Upasampadā to M., under N. as his superior. If any venerable one consent to M. receiving Upasampadā under N. as his superior, let him remain silent. If he do not consent, let him speak. A second time I repeat the same thing:—

Hear me, my Lord the Sangha, this M. seeks Upasampadā under the venerable N. The Sangha gives Upasampadā to M., under N. as his superior. If any venerable one consents to M. receiving Upasampadā under N. as his superior, let him remain silent. If he do not consent, let him speak. A third time I repeat the same:—

Hear me, my Lord the Sangha. This M. seeks Upasampadā under the venerable N. The Sangha gives Upasampadā to M., under N. as his superior. If any venerable one consent to M. receiving Upasampadā under N. as his superior, let him remain silent. If he do not consent let him speak. Upasampadā is given to M. under N. as his superior. The Sangha consents, and therefore is silent: and thus I receive it.”

M.I. 29.

A priest after having received ordination acted improperly. The priests remonstrated with him, saying, “Friend, act not thus; such conduct is not lawful.” He replied, “I did not request you, venerable men, to give me Upasampadā. Why did you give it to me unsolicited?” They reported the case to Buddha, who decreed:

“It is not proper, priests, to give Upasampadā to those who do not solicit it. He who thus gives Upasampadā, is

guilty of *dukkata*. I direct, priests, that Upasampadā be given upon a request (of the candidate). It must, priests, be requested as follows ;—

“The person seeking Upasampadā must come to the Sangha, and removing his robe from one shoulder, worship the feet of the priests. He must then kneel down, and raising his clasped hands, say, ‘My Lord the Sangha, I request Upasampadā. My Lord the Sangha, compassionate me, and raise me up.*

“A fluent and learned priest shall then lay the proposal before the Sangha, and say, ‘Hear me, My Lord the Sangha.’ &c., using the formula prescribed in the foregoing precept.”

At that time, many persons in Rājagaha supplied the priests with abundance of the most excellent food. A Brahmin noticing this, thought, “These sons of Sakya act in a becoming and virtuous manner; they eat good food, and sleep in places defended from the wind. It will be advantageous if I become one of that priesthood.” He accordingly requested and obtained ordination. At length the supply of food brought to the monastery was diminished, and he was directed to take his bowl and collect alms. This he declined, saying, that if they gave him food, he would remain, but if not, he would leave the priesthood. “What, friend,” said they, “did you become a priest for the sake of your belly?” “Truly I did,” he replied. The virtuous priests, being much dissatisfied, related the circumstance to Buddha, who reproved the offender, and decreed :—

“I direct, priests, that those who give Upasampadā

* The comment says, either from a state of vice, or from the lower order of a novice.

shall declare the four Nissayā (or things incumbent on a priest.)*

1st. The priesthood is for the purpose of living upon food collected as alms. This is that to which you are to attend as long as you live.

2nd. The priesthood is for the purpose of wearing garments made of cast-away cloth. This is that to which you are to attend so long as you live.

3rd. The priesthood is for the purpose of residing at the foot of a tree. To this you are to attend as long as you live.

4th. The priesthood is for the purpose of using as medicine the urine of horned cattle. To this you are to attend as long as you live."

This appears to have been the original rule for the priesthood, but was soon modified; and now, under each head, articles are arranged, called "Extras Allowed". The four Nissayā or Necessaries, are food, raiment, dwelling, and medicine. Under the first, in addition to food collected in the alms-bowl, the extras allowed are:

Food brought to the temples for the priests generally; daily food furnished by individual benefactors; food of which they are invited to partake at the houses of their disciples and others; food given on certain days, on the Poya days (the days of the changes of the moon), and on occasional days. These extras in a great measure nullify the original rule.

* Cattāro Nissayā.

- 1 Living on broken meat given in charity
- 2 Wearing rags from a cemetery.
- 3 Living at the foot of a tree.
- 4 Using only cow's urine as a medicine.

Under the second, or Raiment, in addition to garments made of cast-away cloth or refuse, they are permitted to wear robes made of linen, cotton, silk, woollen cloth, hempen cloth, or apparently anything which will take a yellow colour.

Under the head of Dwelling, in addition to living at the foot of a tree, they are allowed to dwell in temples, halls, square houses, terraced buildings, and caves.

Under the head of Medicine, they are allowed, in addition to cows' urine, ghee, butter, oil, honey and sugar. By these *atireka lābho*, the ascetic principle is destroyed. From the next precept, it would appear that these extras were only occasional at the commencement of the system.

A young man solicited admission to the priesthood, and they immediately informed him of the four Nissayā¹. He replied, "If as a priest I am to be subject to these rules, I am unwilling to enter the priesthood," and went away disgusted. They informed Buddha, who ordained :

"Priests, the Nissayā shall not be previously declared to the (applicant for ordination). He who declares them is guilty of *dukkata*. I direct, priests, that they be declared at the time of giving Upasampadā."

At one time, Upasampadā was given in assemblies where only two or three priests were present. This being reported to Buddha, he decreed :

"Priests, it is not proper that Upasampadā should be given in an assembly of less than ten priests. Whoever gives Upasampadā in a smaller assembly is guilty of *dukkata*. I direct, priests, that Upasampadā be given in an assembly of ten priests, or of more than ten."

At that time, some priests who had only received Upasampadā one or two years, assumed the office of superior (upajjhāya), and received co-resident priests. This being perceived by Buddha, he decreed :

“It is not proper, priests, that any of less than ten years’ standing shall give Upasampadā. He who does so is guilty of *dukkata*. I direct, priests, Upasampadā to be given by those who are of ten years’ standing, or of more than ten years.”

There were priests of more than ten years’ standing, who were neither eloquent nor learned ; and when they became superiors, it sometimes happened that the subordinate was more learned than his spiritual father, and from this many evils arose. This being represented to Buddha, he decreed :

“Priests, it is not proper that one who is incompetent and unlearned, should give Upasampadā ; he who does so is guilty of *dukkata* ; I direct that Upasampadā shall be given by priests competent and learned, who are of ten or more years’ standing.”

M.I. 32

Afterwards, as many of the superiors had removed to other places, or had left the priesthood, or had died, great disorders prevailed among the priests, some of whom became slovenly and irregular in their habits. To remedy this, Buddha decreed :

“I direct, priests, that there be preceptors.”

The ācariya, or teacher, stood in the same relationship to the antevāsika, or pupil, that the superior stood in to his co-resident priest. The rules belonging to preceptor and pupil are precisely the same as those respecting superior and co-resident ; and it is not necessary here to repeat them. The receiving a pupil is called “to give (Nissayā or) proximity,” as

the pupil was to reside with his teacher, unless his presence was required by his upajjhāya or superior.

Some of the pupils neglected to perform their duty to their preceptors. This being reported to Buddha, he declared :

“It is not proper, priests, that the pupil should not perform his duty to his preceptor. He who does not perform his duty is guilty of *dukkata*.”

They still remained disobedient, upon which Buddha decreed :

“I permit, priests, that the disobedient shall be suspended (from his position as pupil residing with his preceptor).

“And thus shall he be suspended. The preceptor may declare by words, or intimate by signs, ‘I suspend you,’ or he may say ‘Return not to this place:’ or, ‘Take away your robes and bowl:’ or, ‘I have no need of your services.’ Should he declare this by words or intimate it by signs, the pupil is suspended, but not otherwise.”

A pupil thus suspended did not seek reconciliation. Buddha decreed :

M.I. 33.

“I direct, priests, that forgiveness be solicited.”

The pupil still declined to ask reconciliation. This was reported to Buddha, who decreed :

“Priests, he who is suspended shall not be without seeking forgiveness. He who does not seek forgiveness is guilty of *dukkata*.”

Some preceptors, upon forgiveness being solicited, refused to be reconciled. This was reported to Buddha, who decreed :

“Priests, I direct that forgiveness be granted.”

Notwithstanding this direction, some of the preceptors

would not forgive, and the pupils left the priesthood, or joined themselves to other religious communities. Upon this Buddha decreed :

“Priests, it is not proper to refuse forgiveness when it is solicited. He who refuses to forgive is guilty of *dukkata*.”

Some preceptors suspended the obedient, and permitted the disobedient to remain without suspension. This being reported to Buddha, he decreed:

“Priests, it is improper to suspend those who perform their duty. He who does so is guilty of *dukkata*. It is improper, priests, not to suspend those who neglect their duty. He who does not place such under suspension is guilty of *dukkata*.”

M.I. 34

Five reasons are assigned why a pupil may be placed under suspension:

If he does not manifest proper affection, attachment, and respect to his preceptor, or if he be without modesty of deportment, or neglect his studies. Under these circumstances, if the preceptor suspends him he acts correctly, but if he neglect to suspend him he is culpable.

M.I. 35.

There were at that time priests of more than ten years' standing who were unwise and unlearned, and who yet received other priests as pupils. In consequence of this, in some instances, the preceptor was ignorant and the pupil learned, and much discontent arose, both people and priests complaining of its impropriety. This being brought to the notice of Buddha, he investigated the circumstances, reproved the offenders, and decreed:

“Priests, a person who is unwise and incompetent shall not receive a resident pupil. I permit wise and

competent priests, of ten or more years standing, to receive resident pupils."

Some of the superiors (upajjhāya) and preceptors (ācariya) of the priests having left their former place of residence, and others having left the priesthood or joined other fraternities, and some having died, the priests did not know how far they were released from the duty of attending upon them. The subject was brought to the notice of Buddha, who decreed :

M.I. 36.

"Priests, for these five reasons a priest is released from the duty of living with his upajjhāya (superior). If the superior remove to another place : if he leave the priesthood : if he die : if he join some other fraternity : or if he give leave of absence. For any of these reasons a priest is released from the duty of living with his superior.

"Priests, for these six reasons a priest is released from the duty of living with his preceptors (ācariya). If the preceptor remove to another place : if he leave the priesthood : if he die : if he join some other fraternity : if he give leave of absence : or if the pupil return to the residence of his superior. For any of these reasons a priest is relieved from the duty of living with his preceptor."

Buddha then defined the qualification necessary to be possessed by those who became superiors, preceptors, or who have sāmaneras (novices) under them.

M.I. 37.

They should be perfect in moral virtue (i.e. without need of further instruction or advice respecting virtue), in meditation, in wisdom, in deliverance from desire, and in the knowledge resulting from that deliverance. They must also be able to establish others in the same virtues and excellencies.

As these are qualities possessed only by the Rahats, or those delivered from the bonds of existence, and as for many centuries no priest has attained to this perfection, the above rule is not binding at the present time. But the following qualifications are still required: They must be orthodox, modest and grave in their deportment, diligent, wise, able to instruct their pupils and resolve their doubts, well acquainted with the rules of ecclesiastical discipline, free from ecclesiastical censure, and of ten or more years standing in the priesthood.

One who had been a member of another body of teachers,* became a Buddhist priest. But, disputing the doctrines taught by his superior, he left the priesthood and returned to the society to which he formerly belonged. Afterwards he came back and requested ordination again as a Buddhist priest. The case being brought before Buddha, he decreed:

“Priests, if any one who has been a member of another body of teachers, shall become a priest, and, disputing the doctrines taught by his superior, unite himself again to the body to which he formerly belonged, should he return, he must not be re-admitted to Upasampadā.

“Should any one, formerly a member of another body of teachers, have a desire to embrace this doctrine and discipline, to become a priest and receive Upasampadā, he shall be received on probation for four months. The permission shall be granted as follows :

“First, having caused the head and beard to be shaven and a yellow garment to be put on, the candidate shall remove

* This man had been a Tittiya

his garment from one shoulder, worship the feet of the priests, and kneeling down say, with uplifted hands,

‘I take refuge in Buddha,

‘I take refuge in Dhamma (his doctrine),

‘I take refuge in the Sangha, (the priesthood).

A second time

‘I take refuge in Buddha,

‘I take refuge in Dhamma,

‘I take refuge in the Sangha.

A third time

‘I take refuge in Buddha,

‘I take refuge in Dhamma,

‘I take refuge in the Sangha.’

“Then, priests, the candidate shall come to the Sangha, remove his garment from one shoulder, worship the feet of the priests, and, kneeling down, say with uplifted hands, ‘Lords! I, N., have been a member of such a body of teachers. I desire to receive this doctrine and discipline, and to obtain Upasampadā. Lords! I request four months’ probation.’ A second and a third time he is to make this request.

“A fluent and learned priest shall then make this known to the Sangha, saying, ‘Hear me, my Lord the Sangha! Such a person, formerly a member of another body of teachers, desires to receive this doctrine and discipline, and to obtain Upasampadā. He requests to be admitted to a probation of four months. If it be a convenient time for the Sangha, the Sangha will admit this person, formerly a member of another body of teachers, to a probation of four months. This is the proposition.

“‘Hear me, my Lord the Sangha! This person, formerly

a member of another body of teachers, desires to receive this doctrine and discipline and to obtain Upasampadā. He requests to be admitted to a probation of four months. The Sangha grants a probation of four months to this person, formerly a member of another body of teachers. If any venerable one consent to grant four months probation to this person, formerly a member of another body of teachers, let him remain silent. If he do not consent let him speak. Probation for four months is given by the Sangha to this person formerly a member of another body of teachers. The Sangha consents and therefore is silent, and thus I receive it.”

Buddha then explains the reason of this proceeding, arising from the habits of these teachers of other bodies ; namely, that they visit the houses for alms at unseasonable hours, (when the women may be sleeping with their persons exposed) : that they resort for alms to places where there are prostitutes, widows and grown-up girls, or where there are catamites, or female ascetics : that they are loud and obstreperous in conversation : not careful in the things they ought to be engaged in : are indolent, inquisitive, not under control, dull in understanding, lose their temper when their doctrines are controverted, and speak against Buddha, his doctrines and the priests. He then states that if they continue thus, they ought not to receive Upasampadā at the end of their probation.

He also directs, that if the person who seeks to be admitted on probation be a naked ascetic,* the upajjāya shall supply him with garments and see to his being shaved. That if an ascetic with clotted hair, a worshipper of fire,† seek

* Titthiya.

† Jatila.

admission to the priesthood, he may be admitted without probation, as his doctrine is correct respecting the results of moral conduct. And that any one who is of the Sakya race is to have the same privilege, although he may have been a member of any other body; and that he concedes this to them as being of the same race with himself.

At one period great sickness prevailed in Magadhā, especially leprosy (kutthan), ulcers (ganda: eruptions of various kinds), dry itch (kilāsa), consumption (sosa), and epilepsy (apamāra); these were named 'the five diseases'. A number of persons sought the aid of the king's physician, offering him the whole of their property, and even to become his slaves, if he would undertake their cure. The physician replied, that he could not possibly attend to them, his duty to the king, to the royal household, to Buddha and his priests, who were placed under his care by the king, occupying the whole of his time. Upon this some of the men determined to join the priesthood that they might obtain the aid of the royal physician. They accordingly went to the priests, were admitted, and received ordination. Being priests the physician prescribed for them, and they were restored to health. After this they left the priesthood. The physician meeting one of them recognized him and said, "Were you not a priest?" He acknowledged it, and stated that he had been a priest solely to obtain his aid as a physician, and that upon being cured he had left the priesthood. The physician was much displeased, and complained to Buddha, requesting him to prohibit persons having these diseases being admitted into the priesthood. Buddha soothed his mind with religious discourse, and upon his departure decreed:

M.I. 39.

“Priests, it is not proper to admit into the priesthood any person who is affected with the five diseases. He who admits such a person into the priesthood is guilty of *dukkata*.”

M.I. 40.

Disturbances having occurred in the provinces, the king of Magadhā ordered his troops to quell them. Some of the celebrated warriors thought, “If we go delighting in war, we shall commit sin and bring much demerit upon ourselves; by what means shall we escape so as to avoid committing sin and be able to perform good works? The priests are good and virtuous men. If we join the priesthood our object will be accomplished.” They accordingly went to the priests, were admitted into the priesthood and received *Upasampadā*. When the commander of the forces enquired where such and such soldiers were, he was informed that they had become priests. Upon learning this he was much displeased, and reported the case to the king, Bimbisāra, stating that such persons ought to be capitally punished, together with those who had admitted them into the priesthood.

King Bimbisāra upon this waited on Buddha and said, “There are in my kingdom persons destitute of faith and strongly disposed to injure the priests. It will be well not to admit into the priesthood any person belonging to the king’s forces.” When the king was gone, Buddha called the priests together, stated the case, and decreed:

“Priests, no person in the king’s pay shall be made a priest. He who admits such a person into the priesthood is guilty of *dukkata*.”

M.I. 41.

The noted bandit *Angulimāla** was admitted into

* See Spence Hardy Manual. p. 257 et seq.

the priesthood. The people, seeing him, were alarmed and terrified, and fled away to other places. The people generally gave utterance to their extreme dissatisfaction, and the priests reported it to Buddha, who decreed :

“Priests, no outlawed felon shall be admitted into the priesthood. He who admits him is guilty of *dukkata*.”

The king of Magadhā had commanded that no violence should be offered to any of the priests of Buddha, as they were holy and virtuous men. On one occasion a thief had been cast into prison; but, breaking out of prison, he escaped and obtained admission into the priesthood. He was afterwards recognized, but when some persons went to apprehend him they were reminded of the king’s command. The people murmured and said, “These sons of Sakya are privileged to do what they will with impunity. Why do they admit to the priesthood thieves who have broken out of prison?” Upon being informed of this, Buddha decreed :

M.I. 42.

“Priests, no thief who has broken out of prison shall be admitted into the priesthood. He who admits him is guilty of *dukkata*.”

Under similar circumstances the following laws were made by Buddha.

“No proclaimed thief shall be admitted into the priesthood. He who admits him is guilty of *dukkata*.”

M.I. 43.

“No person who has been flogged by a judicial sentence shall be admitted into the priesthood. He who admits him is guilty of *dukkata*.”

M.I. 44.

“No person who has been branded by a judicial sentence

M.I. 45.

shall be admitted into the priesthood. He who admits him is guilty of *dukkata*."

M.I. 46. "No person who is in debt shall be admitted into the priesthood. He who admits him is guilty of *dukkata*."

M.I. 47. "No slave shall be admitted into the priesthood: he who admits him is guilty of *dukkata*."

M.I. 48. A lad of the goldsmith trade quarrelled with his parents, and going to the monastery was made a samanera priest. His parents came to the monastery, and enquired of the priests if they had seen such a lad there. They, not being aware of the circumstance, stated that they had not seen him. After further search the boy* was found, having been admitted as a novice. The parents loudly complained, affirming that the priests were shameless liars. From this it appears that priests were accustomed to ordain novices on their individual responsibility, without any reference to a chapter of the Order regularly assembled. The case was reported to Buddha, who, to prevent such irregularities, decreed:

"I direct, priests, that the shaving of the head shall be notified to the Sangha."

(In consequence of this law, whenever a lad is to be received into the priesthood as a novice, the Sangha is to be assembled and the circumstances stated to the meeting, prior to the head of the candidate being shaved.)

*Oldenberg's text reads: *kammārabhandu* (bald-headed smith). Were this correct, there would seem to be little point in the command not to shave a novice's head without the knowledge of the Sangha; which is based on the incident. I cannot trace Mr. Gogerly's MS. text, which seems to have had the better reading *kammārabandhu* (one of a smith family). Buddhaghosa does not mention his being bald-headed, but says that he was the son of a goldsmith.

There were in Rājagaha seventeen children who were friends, Upāli being the principal one. His parents thought much of a profession for him by which he might obtain a livelihood after their death. They thought of his being a scribe, but remembered that writing tires the fingers: then they thought of his being an accountant, but that would be injurious to his chest: were he to become a painter that would try his eyes. They then reflected, that the sons of Sakya were virtuous men; that they were well fed and comfortably lodged, and that it would be desirable to make him a priest. Upāli heard his parents speaking on the subject, and being pleased with the plan went to his young friends and proposed that they all should become priests. The children replied, "If you, Upāli, become a priest we also will become priests"; and each child requested his parents' permission to join the priesthood. The whole of the parents were pleased with the proposal of the children, and took them to the priests who ordained them as novices and gave them Upasampadā. In the night the children became restless and cried for gruel, and for something to eat, and the priests endeavoured to quiet them without success. Bhagavā heard the noise, and enquired the reason of it. Ananda informed him of the circumstances; upon which he assembled the priests, and enquired if they had admitted persons to Upasampadā whom they knew to be under twenty years of age. They acknowledged that they had done so; upon which he reproved them, stating that lads under twenty years of age were not able to endure the hardships connected with being priests, and decreed:

"Priests, it is not proper to admit to Upasampadā a man who is known to be less than twenty years of age.

B

Whoever admits such a person to Upasampadā is guilty of *dukkata*."

M.I. 50.

A whole family died of an epidemic disease, excepting the father and a male child. They both became priests (the father, Upasampadā, the child as samanera) and went out together to collect food. When anything was given to the priest, the child being near him said, "Father, give me some! Father, give me some!" The people observing this, murmured and said, "These sons of Sakya are incontinent. This child has been begotten on a priestess." The other priests, hearing this, reported the case to Buddha, who decreed:

"Priests, it is not proper that a child under five* years of age should be admitted into the priesthood. He who admits him is guilty of *dukkata*."

M.I. 51.

A pious and faithful family who ministered to Ananda was cut off by the pestilence, only two male children, under five years of age, being left. These children having been accustomed to see the priests and minister to them, wept because they did not see them as usual. Ananda was desirous of preserving the children and admitting them into the priesthood, but they were under the prescribed age. He mentioned the case to Buddha, who enquired if the children were able to drive away the crows. He replied that they were able. Upon this, Buddha assembled the priests, and said:

"Priests, I permit children under five* years of age to be admitted into the priesthood, if they be able to drive away the crows."

M.I. 52.

The priest Upananda had two samaneras, who living

* *ūnapannarasavasso*—"under fifteen." (Oldenberg.)

together polluted each other. The circumstance becoming known, Buddha decreed :

“Priests, two samaneras shall not be under one person. He who receives two samaneras is guilty of *dukkata*.”

Bhagavā spent the entire year in Rājagaha, and the inhabitants complained that the place was darkened with the number of priests. Upon this being reported to Buddha, he determined to visit Dakkhināgiri, and sent Ananda to inform the priests that as many of them as were inclined might accompany him. They replied, “Bhagavā has commanded us to remain near our superiors and preceptors ten years. If they go, we will accompany them, otherwise we cannot go.” In consequence of this Bhagavā had few attendants, and upon his return he decreed :

M.I. 53.

“Priests, I direct that fluent speaking and well informed priests shall remain as pupils five years. They who are not fluent speaking shall remain as pupils so long as they live.”

The qualifications requisite to free a priest of five years' standing from remaining a pupil are : that he be modest and reverent in his deportment ; diligent, intelligent, free from ecclesiastical censure, orthodox, learned, wise, well acquainted with ecclesiastical laws, and able distinctly, clearly, and in proper order, to recite the two Pātimokkhas.

Bhagavā having resided in Rājagaha as long as he thought it advisable, left that place to visit his native city Kapilavattu, and arriving there abode in a banyan grove.* The mother of Rāhula (Gotama's wife prior to his becoming a priest), said to Rāhula, “Your father is come ; go and ask

M.I. 54.

* Nigrodh-ārāma.

for your inheritance." Then Prince Rāhula went to Buddha, and standing before him said, "Pleasant is your shadow, Samana." Buddha then rose from his seat and departed; but Rāhula followed him saying, "Samana, give me my inheritance! Samana, give me my inheritance!" Then Buddha called Sāriputta and said, "Sāriputta, admit Prince Rāhula into the priesthood." Sāriputta enquired in what manner he should ordain him; upon which Buddha assembled the priests and said:

"Priests, I direct that a samanera shall be ordained by thrice repeating the Saranas. And thus shall he be ordained. First, let the head and beard be shaved, yellow robes put on, and one shoulder being bared, let (the candidate) worship the feet of the priests, kneel down and with joined hands say, 'I take refuge in Buddha, I take refuge in the doctrine, I take refuge in the priesthood. A second time I take refuge in Buddha, a second time I take refuge in the doctrine, a second time I take refuge in the priesthood. A third time I take refuge in Buddha, a third time I take refuge in the doctrine, a third time I take refuge in the priesthood.' I direct priests, that by thus thrice repeating the Saranas, a samanera shall be ordained."

Sāriputta accordingly ordained Prince Rāhula a priest.

The king Suddhodana, Buddha's father, came to him and having worshipped him sat down and said, "I have to solicit a boon." He then stated that he experienced much sorrow when Gotama became a priest: that this was much increased when Ananda joined the priesthood, and that the ordination of Rāhula, whom he loved with the most tender affection, was like tearing off the skin and crushing the bones and marrow.

He requested that in future no person should be admitted into the priesthood, unless he had first obtained the consent of his parents. Buddha consoled his father by explaining his doctrines to him, and when the king retired, he assembled his priests, and said :

“Priests, no person should be received into the priesthood who has not previously received the consent of his parents. He who receives him is guilty of *dukkata*.”

Afterwards Buddha left Kapilavatthu and going to Sāvatti resided at Jetavana. At that time a family who ministered to Sāriputta brought one of their sons to him and requested that he would receive him as a samanera. Sāriputta, although desirous to meet their wishes, remembered that Buddha had prohibited any priest having more than one samanera under his charge, and he already had Rāhula. He stated the circumstance to Buddha, who decreed :

M.I. 55.

“I permit, priests, that an eloquent and well informed priest may have two samaneras under his care, or as many as he is able to advise and instruct.”

The samaneras then desired to know what precepts they were to observe, and upon its being reported to Buddha, he decreed :

M.I. 56.

“I direct, priests, that samaneras shall be taught these ten precepts, and obey them :

1. To abstain from destroying life.
2. To abstain from theft.
3. To abstain from incontinence.
4. To abstain from lying.
5. To abstain from intoxicating liquors.
6. To abstain from taking food after mid-day.

7. To abstain from dancing, singing, playing on musical instruments and theatrical representations.

8. To abstain from the use of flowers, garlands, perfumes and cosmetics.

9. To abstain from the use of high or large couches.

10. To abstain from receiving gold or silver.

I direct, priests, that samaneras shall be taught these ten precepts, and be subject to them."

M.I. 57.

Some samaneras became careless, and disrespectful and disobedient to the priests. This being reported to Buddha, he decreed :

"Priests, I direct that samaneras guilty of the five acts following, shall be subject to Penal Discipline (*danda kamma*) namely :

1. If they strive to diminish the prosperity of the priests.

2. To render them uncomfortable.

3. To remove them from their dwellings.

4. If they speak insolently and abusively to the priests.

5. If they excite dissensions between priests.

I direct, priests, that for any of these five offences a samanera shall be placed under penal discipline."

The priests were doubtful how this discipline should be exercised ; upon which Buddha decreed :

"I direct, priests, that they shall be placed under an interdict, (*avarana*, a restraint or prohibition respecting the performance of certain actions, or being in certain places)."

Some priests prohibited samaneras from being in any part of the grounds belonging to the monastery. In

consequence of which some of them ceased to be priests, while others joined other religious bodies. This was reported to Buddha, who decreed :

“It is not proper, priests, to prohibit an entrance into the entire grounds connected with the priest’s residence. Whoever does so is guilty of *dukkata*. I permit, priests, that entrance into the place where the upajjhaya lives, or to which he returns, may be interdicted.”

Some priests placed an interdict on the door of the mouth (*i.e.* prohibited the samanera from eating or drinking), and when persons brought gruel and rice for the use of the priests, they invited the samaneras to partake thereof. They replied, “We cannot, friends. We are prohibited by the priests.” The people were much dissatisfied with this conduct. The circumstance was brought to the notice of Buddha, who decreed :

“It is not proper, priests, to prohibit (the samaneras) from eating. He who does so is guilty of *dukkata*.”

Some of the Six Class Priests,* (that is, a fraternity of six principal priests, who had many disciples and adherents among the junior priests) placed samaneras under an interdict without the authority or privity of the samaneras’ upajjhayas; and when the upajjhayas sought for them, saying, ‘Where are our samaneras, we do not see them’, they were informed that the Six Class Priests had put them under an interdict. They complained to Buddha, who decreed :

“It is not proper, priests, to put (a samanera) under

M.I. 58.

*The Chabbaggiyā Bhikkhus.

an interdict without the concurrence of the upajjhaya. Whoever does so is guilty of *dukkata*."

M.I. 59

Some of the Six Class Priests enticed the samaneras to leave their own upajjhayas and wait upon them, so that those upajjhayas had to bring water, etc., and wait on themselves. This was reported to Buddha, who decreed :

"It is not proper, priests, to entice the attendants of other priests. Whoever does so is guilty of *dukkata*."

M.I. 60.

A samanera seduced a priestess. The priests complained to Buddha, who decreed :

"I direct, priests, that a samanera who is guilty of the ten following crimes shall be expelled the priesthood.

1. If he destroy life.
2. If he take that which is not given to him.
3. If he be incontinent.
4. If he speak lies.
5. If he drink intoxicating liquors.
6. If he speak evil of Buddha.
7. If he speak evil of the doctrine.
8. If he speak evil of the priests.
9. If he be heterodox.
10. If he debauch a priestess.

I direct, priests, to expel from the priesthood (*nāsetun* : to kill, destroy) a samanera guilty of any of these ten crimes."

M.I. 61.

A eunuch was admitted into the priesthood, but continued to act as a catamite. Buddha decreed :

"Priests, if a eunuch have not received Upasampadā it should not be given to him. Or if he have received Upasampadā he shall be expelled."

A person of an ancient family who had been educated in luxury became exceedingly poor, and did not know how to obtain a subsistence. Being quite unfit for business of any kind, seeing that the priests fared well, he determined to shave his head and assume the priestly garb. He accordingly put on the yellow robes, took a begging bowl in his hand and going to a monastery represented himself to be a priest of Buddha, but he was soon detected, being unacquainted with the rules of the priesthood. The case, being investigated by Upāli, was reported to Buddha, who decreed :

M.I. 62.

“If a person fraudulently dwell with the priests (he not having been admitted as a samanera) if he have not received Upasampadā he shall not receive it. Or if he have received Upasampadā he shall be expelled.

“A person who has left the priesthood and joined another religious fraternity, if he have not received Upasampadā shall not receive it. Or if he have received Upasampadā he shall be expelled.”

[The next law is introduced by a tale respecting a Nāga. These are represented as immense snakes of the cobra di capello tribe, but of miraculous power, and altogether distinct from the common snake species. They have a peculiar residence of their own where they possess immense riches. They can assume the human form, intermarry with the human race and have children by them ; yet their natural form is serpentine. Buddhist legends abound with tales respecting them.]

M.I. 63.

A Nāga was entirely disgusted with being of a serpentine race, and thought, “How can I speedily escape from

this state, and become a human being?" He reflected on the purity and holiness of the Buddhist priests, and concluded that if he could be received into the priesthood and receive Upasampadā his object would be accomplished. He therefore assumed the form of a young man, and going to a monastery requested admission into the priesthood. He was admitted and afterwards received Upasampadā, and lived with another priest in a room at the extremity of the monastery. It is said that the Nāgas can only retain the human form while they exercise consciousness, but if they fall so soundly asleep as to be unconscious, the serpentine form is developed. The priest who lived in the room with the Nāga rose very early and went into the open air. Upon his departure the Nāga fell into a sound sleep, and, his natural form being developed, his body filled the entire room and part of it extended beyond the window. The priest who had gone out being desirous of returning to his room, opening the door, saw this immense snake and shrieked with terror. The whole monastery was alarmed, and the Nāga, awaking, assumed the human form. Upon being questioned he stated who he was, and his reason for wishing to become a priest. The priests informed Buddha of the circumstance. He convened an assembly of the priests, and told the Nāga that his desire to become a priest could not be accomplished; but that if he religiously observed the Uposatha (Poya) days he would escape from the serpentine race and soon be born as a human being. Buddha then decreed:

"An animal, priests, who has not obtained Upasampadā shall not receive it. Or if he have obtained Upasampadā he shall be expelled."

A young man had killed his mother, and being tortured with remorse, hoped by becoming a priest to escape from the consequences of his crime. He accordingly applied for admission, but the case of the Nāga having taught the priests caution, he was examined by Upāli and the case was reported to Buddha, who decreed :

M.I. 64.

“Priests, a matricide who has not obtained Upasampadā shall not receive it. Or if he have received Upasampadā he shall be expelled.”

[The following laws are introduced by a slight notice of the reason of their being enacted in a manner similar to the preceding. These introductions are omitted, as they contain nothing of interest.]

“A parricide, priests, who has not obtained Upasampadā shall not receive it. Or if he have obtained Upasampadā he shall be expelled.”

M.I. 65.

“Priests, he who has killed a Rahat, if he have not obtained Upasampadā shall not receive it. If he have obtained Upasampadā he shall be expelled.”

M.I. 66.

“Priests, he who has violated a priestess, if he have not obtained Upasampadā shall not receive it. If he have obtained Upasampadā he shall be expelled.”

M.I. 67.

“Priests, he who promotes schism among the priests, if he have not obtained Upasampadā shall not receive it. If he have obtained Upasampadā he shall be expelled.”

“Priests, he who draws blood from the person of a Buddha, if he have not obtained Upasampadā shall not receive it. Or if he have obtained Upasampadā he shall be expelled.”

Some persons who were without an upajjhāya received

M.I. 69

Upasampadā. Upon this being reported to Buddha, he decreed:

“Priests, Upasampadā shall not be given to one who has not an upajjhāya. He who gives Upasampadā to such is guilty of *dukkata*.”

Some gave Upasampadā to persons who took the whole Sangha as upajjhāya; upon which Buddha decreed:

“Priests, Upasampadā shall not be given to any one who has the Sangha as an upajjhāya. He who gives the Upasampadā is guilty of *dukkata*.”

Some gave Upasampadā to persons who took a number of priests, less than a Sangha, as upajjhāya. This being reported to Buddha, he decreed:

“Priests, Upasampadā shall not be given to any one having a number of priest less than a Sangha as upajjhāya. He who gives the Upasampadā is guilty of *dukkata*.”

Some persons received Upasampadā having improper persons as upajjhāya. This being reported to Buddha, he decreed:

“Priests, Upasampadā shall not be given to any persons having for upajjhāya a eunuch, one furtively living with the priests (an impostor), one who has united himself to another fraternity, one who is an animal, a matricide, a parricide, a murderer of a Rahat, a violater of a priestess, a schismatic, one who has drawn blood from the person of Buddha; or one who is an hermaphrodite. He who gives the Upasampadā is guilty of *dukkata*.”

M.I. 70.

Some persons were admitted to Upasampadā who had not been furnished with the bowl, robes, and other articles which a priest should possess; in consequence of which Buddha decreed:

“Priests, Upasampadā shall not be given to a person who is without a bowl. He who gives the Upasampadā is guilty of *dukkata*.”

“Priests, Upasampadā shall not be given to a person who is not provided with the robes. He who gives the Upasampadā is guilty of *dukkata*.”

“Priests, Upasampadā shall not be given to a person who is not provided both with a bowl and the robes. He who gives the Upasampadā is guilty of *dukkata*.”

“Priests, Upasampadā shall not be given to a person who has a borrowed bowl. He who gives the Upasampadā is guilty of *dukkata*.”

“Priests, Upasampadā shall not be given to a person who has borrowed robes. He who gives the Upasampadā is guilty of *dukkata*.”

“Priests, Upasampadā shall not be given to a person whose bowl and robes are borrowed. He who gives the Upasampadā is guilty of *dukkata*.”

The priests admitted to Upasampadā persons who were maimed, deformed, diseased, or of known bad character. These circumstances having been reported to Buddha, he decreed :

M.I. 71

“Priests, no person shall be admitted to Upasampadā whose feet or hands, or feet and hands, have been amputated; whose nose or ears, or nose and ears have been cut off; whose finger or thumb has been amputated; whose tendons have been cut (so as to produce lameness); whose fingers are joined together (so that they cannot be separated from each other); who is hump-backed; who is a dwarf, or who has a swelling in the neck; who has been branded,

flogged, or outlawed; who has a swollen leg; an evil disease; an offensive personal odour; who is blind with one eye; deformed or lame; who is a paralytic; maimed; decrepit; blind with both eyes; dumb; deaf; blind and dumb; blind and deaf; deaf and dumb; or blind, deaf and dumb. He who gives the Upasampadā is guilty of *dukkata*."

M.I. 72.

The Six Class Priests received as resident pupils priests who were of irregular conduct, ("shameless" priests). Buddha ordained :

"Priests, Nissaya (the privilege of residence as a pupil) shall not be given to shameless persons. He who gives it is guilty of *dukkata*."

Some priests went to reside as pupils with priests of irregular life, and these soon became shameless and wicked priests. Buddha decreed :

"Priests, no one shall reside as a pupil with a shameless priest. He who does so is guilty of *dukkata*."

The priests then enquired, how they could ascertain that the priests, whether preceptors or pupils, were irregular in their conduct. Buddha decreed :

"Priests, I permit a residence of four or five days until the character of the priest is ascertained."

M.I. 73.

A junior priest travelling through Kosala thought, "Bhagavā has decreed that junior priests should live with their preceptors. I am a junior priest, and am alone on my journey. What ought I to do?"

The case was reported to Buddha, who decreed :

"Priests, I permit that when a priest on a journey cannot be with a preceptor, he may reside apart from him."

Two priests were travelling through Kosala, and one

was detained on the road by sickness. He, being a junior, ought to reside under the inspection of a preceptor, and he was doubtful what he ought to do. Buddha decreed :

“Priests, I permit a sick priest, who cannot be under the inspection of a preceptor, to remain alone (without inspection).”

A junior priest who attended on the above mentioned sick priest, also reflected that he himself was a priest, who, according to the precepts of Buddha, ought to live under the inspection of a preceptor. He enquired what he ought to do. Buddha decreed :

“Priests, I permit that a priest, ministering to a sick priest, may remain without being under inspection, if he cannot be with a preceptor.”

A priest residing in a wilderness found it conducive to his spiritual welfare to remain there. But he was one who ought to live under the direction of a preceptor. He remembered the precept, and was doubtful respecting the course he ought to adopt. The case being reported to Buddha, he decreed :

“Priests, if a residence in a wilderness appears to be for the welfare of a priest, and if he have no preceptor there with whom he may live, he may continue without being under inspection, saying within himself, ‘Whenever a suitable person arrives I will dwell with him.’”

Mahā Kassapa was upajjhāya to a person who sought to obtain Upasampadā, and he sent a messenger to Ananda requesting him to come and recite the formulary. Ananda thought, “I cannot presume to pronounce the name (his proper name when he was a layman) of the Thera. I reverence the Thera.”

M I. 74.

The case was submitted to Buddha who decreed:

“Priests, I permit the gotta* (of the upajjhāya) to be used in reciting the formulary.”

[That is, instead of saying ‘N. desires to receive Upasampadā under Pipili as his upajjhāya,’ he may use the name given when he became priest, and say, ‘N. desires to receive Upasampadā under Mahā Kassapa as upajjhāya.’ The object was to avoid pronouncing the proper name of the upajjhāya, which would be regarded as claiming an equality with him.]

There were two candidates for Upasampadā having Mahā Kassapa as their upajjhāya. A contest arose respecting the one to be first ordained, (as he would be the senior), the privileges of seniority being considerable. Buddha decreed:

“Priests, I permit two persons to be named in the same formulary.”

That is, both names to be joined, as: ‘M. and N. desire to receive Upasampadā,’ etc., by which means they would stand on an equality.

There were several candidates for Upasampadā under different upajjhāya. They contended who should be ordained first, and the upajjhāya thought they might all be included in the same formulary.

The case was reported to Buddha, who decreed:

“Priests, I permit two or three to be included in one formulary, if they have the same upajjhāya, but not if the upajjhāya be different.”

* Family name.

When Kumāra Kassapa received Upasampadā, his age was computed from his conception in the womb of his mother, so that he had not lived twenty years from the time of his having been brought forth from the womb. As Buddha had decreed that no person should receive Upasampadā who was not twenty years of age, he became doubtful respecting the validity of his ordination. The case was submitted to Buddha, who said :

M.I. 75.

“Priests, whenever the first thought or first perception is produced in the womb of the mother, then there is *jati* (birth, or commencement of life).”

“Priests, I permit Upasampadā to be given twenty years after conception in the womb.”

Some priests were seen afflicted with ulcers, and other diseases. The case was reported to Buddha, who decreed :

M.I. 76

“I direct, priests, that when Upasampadā is to be given, enquiry shall be made respecting the thirteen disqualifications for ordination, and the inquiry shall be in this manner :

Have you any of these diseases: leprosy, ulcers,
dry itch, consumption, epilepsy?

Are you a human being?

Are you a male?

A freeman?

Out of debt?

Are you in the king's service (a soldier, etc.)?

Have you the permission of your parents?

Are you full twenty years of age?

Have you the bowl and robes complete?

What is your name?

What is the name of your upajjhāya?”

T

The candidates for Upasampadā were questioned at the time of ordination respecting the disqualifications before recited, but they were timid and abashed, and unable to give suitable answers. Buddha decreed:

“Priests, I direct that the candidates shall first be instructed, and afterwards questioned respecting the disqualifications.”

The candidates were instructed on these points in the midst of the Sangha, but from timidity and bashfulness they could not give suitable answers. Buddha decreed:

“Priests, I direct that the instruction shall be given apart, but that they be questioned respecting the disqualifications in the midst of the Sangha; and in this form they shall be instructed:—First, the candidate is to obtain an upajjhāya. After an upajjhāya has been obtained he must be informed respecting the bowl and robes: ‘This is thy bowl; this is thy saṅghāṭī, this thy uttarāsaṅgha, this thy antaravāsaka (names of the three robes). Go, and stand in that place.’”

Unlearned and unskilful priests gave the preparatory instructions, in consequence of which the candidates were timid and bashful, and could not answer correctly. Buddha decreed:

“Priests, an unlearned and unskilful person shall not give the preparatory instructions. If he do so, he is guilty of *dukkata*. I direct, priests, that a person learned and skilful shall give the instructions.”

Persons who had not been appointed by the Sangha gave the preparatory instructions. Buddha decreed:

“Priests, a person who has not been appointed (by

the Sangha) shall not give the instructions. If he instruct he is guilty of *dukkata*. I direct, priests, that instruction shall be given by a person appointed for that purpose. And thus, priests, shall he be appointed: the appointment may be by a self-nomination, or by the nomination of another person.

“How is the appointment to be by a self-nomination?

“A learned and skilful priest shall thus address the Sangha: ‘Hear me, Lord Sangha! M. seeks Upasampadā under N. as his superior. If it be a convenient time for the Sangha, I will instruct M.’ Thus he nominates himself.

“How should one person nominate another?

“A learned and skilful priest shall thus address the Sangha: ‘Hear me, Lord Sangha! M. seeks Upasampadā under N. as his superior. If it be a convenient time for the Sangha, A. will instruct M.’ Thus one person nominates another.

“Then the priest thus nominated is to go and say to the candidate ‘M, attend. This is a season for you to speak the truth and state things as they are. When you are questioned in the Sangha, if you know the thing to be so, say ‘It is.’ If you know it is not so, say ‘It is not.’ Do not be timid or bashful. They will thus question you, ‘Have you any of these diseases: leprosy, ulcers, dry itch, consumption, epilepsy? Are you a human being? Are you a male? Are you a free man? Are you out of debt? Are you in the king’s service? Have you the permission of your parents? Are you fully twenty years of age? Have you the bowl and robes complete? What is

your name? What is the name of your upajjhāya?’

“Then separating, the person who has given the instruction shall come first, and addressing the Sangha say, ‘Hear me, Lord Sangha! this M. seeks Upasampadā under N. as his superior. He has been instructed by me. If it be a convenient time for the Sangha, M. will approach.’

“He will then say, ‘Come!’ and the candidate having removed his robe from one shoulder, and worshipped the feet of the priests, shall kneel down, and with uplifted hands he shall request Upasampadā, saying,

‘Lord Sangha, I request Upasampadā.

‘Compassionate me, Lord Sangha, and raise me up.

‘A second time, Lord Sangha, I request Upasampadā.

‘Compassionate me, Lord Sangha, and raise me up.

‘A third time, Lord Sangha, I request Upasampadā.

‘Compassionate me, Lord Sangha, and raise me up.’

“A learned and skilful priest shall then announce it to the Sangha, saying, ‘Hear me, Lord Sangha! this M. requests Upasampadā, having N. as his upajjhāya. If it be a convenient time for the Sangha, I will question M. respecting the disqualifications. M. attend! this is a season for you to speak the truth, and state things as they are. I question you respecting that which you know. If it be so, say ‘It is’. If it be not so, say ‘It is not’. Have you any of these diseases: leprosy, ulcers, dry itch, consumption, epilepsy? Are you a human being? Are you a male? Are you a free man? Are you out of debt? Are you in the king’s service? Have you the permission of your parents? Are you fully twenty years of age? Have you

the bowl and robes complete? What is your name? What is the name of your upajjhāya?’

“A learned and skilful priest will then address the Sangha, saying,

“‘Hear me, Lord Sangha! M. seeks Upasampadā, having N. for his upajjhāya. He is free from the disqualifications, and has the bowl and robes complete. M. seeks Upasampadā from the Sangha, having N. for his upajjhāya. If it be a convenient time the Sangha will grant Upasampadā to M. having N. for his upajjhāya: this is announced. Hear me, Lord Sangha! this M. seeks Upasampadā, having N. for his upajjhāya. He is free from the disqualifications, and has the bowl and robes complete. This M. requests the Sangha to grant him Upasampada, having N. for upajjhāya. The Sangha grants Upasampada to M. having N. for his upajjhāya. Any venerable one who consents to giving Upasampadā to M. having N. for his upajjhāya, will remain silent. He who dissents will speak.

“‘I state the same a second time: Hear me, Lord Sangha! etc.

“‘I state the same a third time, Hear me, Lord Sangha! etc.

“‘M. receives Upasampadā from the Sangha, having N. for his upajjhāya. The Sangha assents, and therefore is silent; and thus I receive it.’”

Instruction shall then be given respecting measuring the shadow (of the sun), the several seasons, the divisions of the day, and concerning the uses of the whole of these. Also information must be given respecting the

M.I. 77.

four principles on which the priesthood is founded, viz :

1. The priesthood is for the purpose of living upon food collected as alms.

This is that to which you are to attend as long as you live.

2. The priesthood is for the purpose of wearing garments made of cast away cloth.

This is that to which you are to attend so long as you live.

3. The priesthood is for the purpose of residing at the foot of a tree.

To this you are to attend so long as you live.

4. The priesthood is for the purpose of using as medicine the urine of horned cattle.

To this you are to attend so long as you live.

[To each of these the extras—*atirekaldbhā*—are added.]

M.I. 78.

The new priests, after receiving Upasampadā, were dismissed separately, without being instructed in the four obligations incumbent on them. One of them was met by the woman who had been his wife, and yielded to her solicitations. The case was reported to Buddha, who decreed :

“Priests, I direct that when Upasampadā has been given, the four acts improper to be done by a priest shall be explained to him.

“1. The ordained priest shall not have sexual intercourse even with an animal. He who has sexual intercourse ceases to be a priest, a son of Sakya. As when a man is decapitated the body is no longer capable of life, so the priest having this intercourse is no longer a priest, a

son of Sakya. This act is unlawful so long as you live.

“2. The ordained priest shall not take, with a dishonest intention, any thing which is not given to him, not even a blade of grass. If any priest with a dishonest intention shall take a pada, or the value of a pada, or more than a pada, which is not given to him, he ceases to be a priest, a son of Sakya. As a seared leaf separated from its stalk is no longer capable of vegetating, even so a priest who, with a dishonest intention, takes a pada, or the value of a pada, or more than a pada, which is not given to him, ceases to be a priest, a son of Sakya. This act is unlawful so long as you live.

“3. The ordained priest shall not willingly take away the life of any being, not even of an insect. Any priest who shall wilfully destroy human life, even by causing abortion, ceases to be a priest, a son of Sakya. As a large rock split into two cannot again be united, even so a priest who wilfully destroys the life of a human being, ceases to be a priest, a son of Sakya. This act is unlawful so long as you live.

“4. An ordained priest shall not boast of high spiritual attainments, even if it be by saying, ‘I delight in solitude.’ Any priest who, with an evil design, and boasting, shall untruly and falsely profess to have high spiritual attainments, whether abstract meditation (*jhāna*), freedom from the passions (*vimokha*), unbroken tranquillity (*samādhi*), attainment either of the paths to Nirvāna or to the results of those paths, ceases to be a priest, a son of Sakya. Even as the palm tree when its top is cut off cannot flourish again, so the priest who, with an evil design,

and boasting, shall untruly and falsely profess to have high spiritual attainments, ceases to be a priest, a son of Sakya. This act is unlawful so long as you live."

M.I. 79.

A priest who had been guilty of a fault and placed under discipline, would not acknowledge himself guilty, but left the priesthood. Afterwards he repented and sought to be re-admitted. The case was reported to Buddha, who decreed :

"If any priest, guilty of a fault, having been placed under discipline, does not acknowledge his fault but leaves the priesthood and afterwards seeks re-admission, he must be thus addressed :

"Do you acknowledge your fault?' If he say, 'I do,' he may be made a priest (sāmanera), but if he do not acknowledge his fault, he shall not be made priest. After he has been made a priest, he must be asked again if he will acknowledge his fault and submit to discipline. If he promise this, he may receive Upasampadā. After receiving Upasampadā he is to submit to the discipline required for his former offence. If he do this, it is well. If not, he shall again be placed under the discipline of non-intercourse."

*End of the Mahā Khandhaka, or Chapter
respecting Ordination.*

In the papers respecting the laws relative to the ordination of Buddhist priests, the different precepts are literally translated in the order in which they are recorded in the Mahā Vagga. But this mode, although exact, is tedious, and therefore will be abandoned in this, and the

following papers. The substance of the precepts will be given, with such observations as may tend to elucidate them.

It has been previously noted that Buddha declined the formation of a code of laws for the government of the priestly order when he was requested to do so by Sāriputta, one of his chief priests. He stated that it would be more advisable to legislate as circumstances should arise requiring directions to be given. The precepts thus given were afterwards arranged under separate heads. The Pārājikā and Pācittiya divisions contain the moral precepts, binding upon every member of the order. The Mahā Vagga and Culla Vagga contain the ecclesiastical laws, and the Pārivāra Pāṭha is a technical recapitulation and explanation of the other four sections of the Vinaya Piṭaka.

The second chapter of the Mahā Vagga explains how the Poya, or Uposatha, days were instituted, and gives the rules for their observance. The Poya days are, up to the present time, observed by all Buddhists, who, on the changes of the moon, attend their temples, make offerings, hear the discourses of Buddha read, or his precepts explained, and devote a portion of the day to meditation, and other religious observances. But the days of the New and Full Moon are regarded by the priests as days of peculiar solemnity, each priest being required to be present at a general assembly of the order, at an appointed place within the district in which he resides, that his moral conduct may be investigated. And if he have been guilty of any irregularity he must confess it, and submit to ecclesiastical discipline.

- M.II. 1. The institution of the Uposatha resulted from the recommendation of Seniya Bimbisāra, the king of Magadhā. He observed that the teachers of the Paribbājika sect were accustomed, on the days of the changes of the moon, to assemble their followers and preach to them, in consequence of which they became very popular.
- He waited on Buddha, stated the fact, and requested him to direct his priests to adopt a similar course of procedure. To this Buddha assented, and calling an assembly of his priests directed them to meet on the days of the New and Full Moon, and on each intervening eighth day. They accordingly met on the days now known as the day of New Moon, the eighth day, the fifteenth day, and the eighth day after the fifteenth day.
- M.II. 2. At first they remained quite silent when assembled, as they had received no directions how they were to conduct themselves. When it was reported to Buddha that the people were much dissatisfied with these silent meetings, he directed that, on each day of assembling, they should preach to the people, and explain the doctrines of their religion.
- M.II. 3-5. It also occurred to him, that it would be advantageous if, on the New Moon, and on the fifteenth day of the month, the priests, in addition to their public preaching, should hold a private meeting in which the moral precepts, called the Pātimokkha, should be recited, and the obedience or disobedience of each priest be ascertained, that thus the purity of the priesthood might be secured.
- M.II. 6. For this purpose, he directed that certain boundaries should be determined on by the Sangha, (or assembly of the priests) and that all the priests living within that

boundary should meet together on the days appointed.

The boundaries are in no case to include a district more than three yojanas (about 40 miles) in extent; and they are not to be intersected by a river, unless there be a bridge or ferry boat, by which the priests may pass without danger. Neither shall one large boundary include smaller boundaries, but each district must be distinct from every other. If a priest reside in a jungle, the boundary shall include the space of three hundred feet around his hut. If priests be in a vessel, or on a bank, or rock, within a river or lake, so far as a man can throw water is to be accounted a boundary.

M.II. 7.

There may be many residences for priests within a district, but the Uposatha services are to be conducted in one place only, which place has been previously consecrated. This Uposatha hall is to be, in general, near to the residence of the senior priest of the district. All the priests who are in the district at the time appointed for the meeting shall assemble in this place.

M.II. 8

If the number be such that they cannot be accommodated in this one room, a porch, or a verandah, may be added to it; and after it has been consecrated the whole building will be one Uposatha hall. Notice of the time of meeting shall be given by the senior priest. No layman is to take any part in the proceedings.

M.II. 9

Priests are not allowed, except in their own residences, to be without their three robes; but as at times in coming to the Uposatha their upper garments may become wet, permission is given to lay aside one of them, if necessary, during the service.

M.II. 12.

M.II. 15.

The Uposatha service consists of five parts.

1. The Opening Service.
2. The recital of the laws concerning *pārdjika*, (leading to expulsion).
3. The recital of the laws concerning *sanghādisesā*, (leading to suspension).
4. The *aniyatā dhammā*, or doubtful cases.
5. The minor offences in detail.

In general, the whole is to be recited, and the necessary enquiries to be made; but in case of danger from armies, thieves, demons, or other injurious things, the service may be shortened. The service is to be conducted by the senior priest, or by some competent person nominated by him in the general meeting, who is not to be impeded in the performance of his duties by any of those present, upon pain of ecclesiastical censure. The precepts are to be recited in a clear and audible voice.

M.II. 16.

If any priest have a charge to make against another, he is previously to intimate his intention to the person against whom the charge is to be brought. If this notice has not been given, the accusation is not to be heard. No groundless charge is to be made, under pain of censure; and if an unjust sentence has been passed by the Sangha against any person, it may be put aside if four or five members are of opinion that it should be disallowed. If only two or three members dissent, they may enter their protest; if only one, he may say, "I do not agree," and thus record his dissent.

M.II. 20.

The senior priest is to command a junior to sweep the Uposatha hall, to arrange the seats, and, when necessary,

to light the lamps. If the junior refuse, he is to be placed under censure.

No priest within the district is allowed to be absent without a sufficient reason being stated. If he be detained M.II. 22.

from the service by sickness, he is to make to another priest a declaration of his own purity, and of his assent to the meeting being held, (that is, that he is not acquainted with any reason why it should not be held); otherwise he is to be brought on his couch to the place of meeting. M.II. 23.

If he be placed under restraint by enemies, so as to be unable to attend, the Sangha is to depute a member to see him, and to receive his declaration of personal purity, and of assent to the meeting being held. M.II. 24.

The senior priests must be present before the Upo-satha service is commenced. M.II. 10.

If, from any cause, a minority of the priests in the district commence the service, and afterwards a number larger than those present at the commencement should come in, the service is to be re-commenced, but only the declaration of personal purity to be received from those who came last. M.II. 28.

It is necessary that five priests should be present to constitute a Sangha for ordinary purposes ; but if only four be present, Uposatha service may be attended to. If there be only two or three persons, they may state their own personal purity. M.II. 26.

If any one has been guilty of a fault, he must go to a pure priest, and having removed his robe from one shoulder, kneel down before him, and with uplifted hands confess his fault. If he profess himself to be sorry for M.II. 27.

what he has done, and state his determination not to repeat the offence, he may be absolved. But this applies only to minor transgressions. Absolution from the crimes called *sanghāddisesā*, can only be granted by the Sangha.

The Pātimokkha, which is directed to be recited at every bi-monthly Uposatha meeting, contains the whole of the precepts recorded in the Pārājika and Pācittiya divisions of the Vinaya Pīṭaka, but without the reasons for their enactment, or the adjudged cases recorded in illustration of the law.

The details omitted in the small work are:

1. A history of the circumstances which led to the enactment of the law, and the mode in which it was enacted, whether at once, or by degrees. Thus, in the first law, the transgression of which permanently excludes from the priesthood, there are three enactments: one prohibiting sexual intercourse; the second adding to the former "even with an animal"; and the third making a provision that priests not guilty of the crime but feeling unable or unwilling to keep the vow of chastity, may secede from the priesthood without any bar to their re-admission when they feel able to keep the vow. So that a priest who wishes to marry may, according to a stated form, acknowledge his inability or unwillingness to keep the precept, lay aside his robes, and become a layman. He may then marry without dishonour; and if at any future period he wishes again to become a priest he may be re-admitted. But if he commit the act prior to putting off his robes, he can never be re-admitted. Besides this detail, there

are in the larger works, after the precept has been fully enacted,

2. An explanation of each word in the command;
3. A further explanation of the actions prohibited; and
4. A collection of cases, with the decisions of Buddha upon them.

The record of cases is copious respecting the four crimes punished by exclusion, and the thirteen subjecting the offender to suspension, but concerning the minor offences only such cases are recorded as led to a modification of the precept. In the Pātimokkha all detail is omitted, and the precept, in its complete state, is inserted. Its general design appears to be the preservation of morality and discipline among the priests. It contains the following precepts :

Four *pārājiká* punished with permanent exclusion.

Thirteen *sanghádisesá* punished with suspension and penances, the offender not to be restored except by an assembly of twenty priests.

Two *aniyatá dhammá*, in which the penalty may be either exclusion, suspension, or censure, according to circumstances.

Thirty *nissaggiyá pácittiyá dhammá*, involving forfeiture of the robe, carpet, bowl, etc.

Ninety two *pácittiyá dhammá*, requiring confession and absolution.

Four *pátidesaniyá dhammá*, involving reprimand.

Seventy five *sekkhiyá dhammá*, or resolutions to omit improprieties and perform the opposite virtues.

Seven *adhikarana samathá dhammá*, or rules for judging.

When the time for the meeting has arrived the priests are seated in a circle on low cushions, having a space of two cubits and a half between each priest, and at its commencement two priests officiate. But when the introductory service is over only one priest continues to recite the precepts, and question the assembly. The following is a translation of the book which is named Pātimokkha, or Supreme Perfection.

THE PĀTIMOKKHA.

INTRODUCTORY CHAPTER.

1st. priest. Adoration to the blessed, the holy, the all-perfect Buddha. Let the honourable meeting listen to me: if the time for the meeting be arrived I will question such a venerable one respecting the discipline.

2nd. priest. Adoration to the blessed, the holy, the all-perfect Buddha. Let the honourable meeting listen to me: if the time for the meeting be arrived, I, being questioned by such a venerable one respecting the discipline, will explain it.

1st. priest. Sweeping, and a lamp, and water with the seats, are named the Preceding Performances.

[A pause]

1st. priest. Sweeping.

2nd. priest. The act of sweeping.*

1st. priest. And a lamp.

2nd. priest. The lighting a lamp: but having now the light of the sun, the lamp is not prepared.

* That is, sweeping the hall of assembly.

1st. priest. And water, with the seats.

2nd. priest. The seats, and water placed for refreshment by drinking.

1st. priest. Those are named the Preceding Performances of the Uposatha.

2nd. priest. The four things, sweeping, etc., are called the Preceding Performances of the Uposatha and of the duties of the Uposatha; as they must be done prior to the assembling of the priests, they are named Preceding Performances.

1st. priest. The concurring in the meeting being held, non-liability to ecclesiastical censure, the season of the year, numbering the priests and exhortation, are called the First Acts of the Uposatha.

1st. priest. The concurring in the meeting being held and non-liability to ecclesiastical censure.

2nd. priest. Reporting the concurrence of the priests, and their freedom from ecclesiastical censure. This is not (done) here (all the priests being present, and therefore no report being necessary.)

1st. priest. The season.

2nd. priest. Three seasons, the winter, etc.; such are passed (mentioning them) and such remain. Thus the seasons are named: in this religion three are recognized, the cold, the hot, and the rainy. This is the cold season, and in this season are eight Uposathas. At this time one Uposatha has commenced, one Uposatha is passed, and six Uposathas remain to come.

1st. priest. The number of the priests.

2nd. priest. The number of priests assembled in

the Uposatha hall is so many priests.

1st. priest. Exhortation. Exhortation, (or advice) must be given to the priestesses; but at present there are no priestesses, and therefore there is now no exhortation.

1st. priest. These are named the First Acts of Uposatha :

2nd. priest. The five things, viz., ascertaining the concurrence of the priests etc., as they are to be done previously to the Pātimokkha being recited, are called the First Acts of the Uposatha and of the duties thereof: therefore they are named First Acts.

1st. priest. The Uposatha day, the assembly of a sufficient number of priests, the freedom from anything which would subject the whole assembly to ecclesiastical censure, the absence of all improper persons, are called (or constitute) the time for the meeting.

1st. priest. The Uposatha day.

2nd. priest. There are three kinds of Uposatha days, the 14th, the 15th day (counting from the last Uposatha) and the friendly meeting, (for which no specific day is appointed). To-day is the Uposatha of the 15th day.

1st. priest. The assembly of a sufficient number of priests.

2nd. priest. As many priests who are assembled for the duties of the Uposatha who are suitable and fit for it, being at least four in number, who are within the boundaries assigned by a Sangha as the limits for an Uposatha (not three cubits exceeding the limit.)

1st. priest. The freedom from anything which would

subject the whole assembly to ecclesiastical censure.*

2nd. priest. The whole of the assembled not having eaten out of the proper hours, etc.

1st. priest. The absence of all improper persons.

2nd. priest. Laymen, eunuchs, etc., being the twenty-one classes of men improper (to take part in the meeting) must be placed a short distance outside. None such are here.

1st. priest. Is called the Time of Meeting.

2nd. priest. The combination of these four preparatives constitutes the time for commencing the meeting. It is therefore called the Time of Meeting.

1st. priest. The Preceding Performances, and the First Acts being completed, with the permission of the peaceful priests assembled for the purpose, I will commence reciting the Pātimokkha.

Let the honourable assembly hear me: to-day is the Uposatha of the 15th day. If the time for the meeting be arrived the assembly will keep the Uposatha and recite the Pātimokkha.

What is the first act of the meeting?

To declare the purity of the venerable ones.

I will recite the Pātimokkha. Let everyone of us hear attentively and consider it. If any one is guilty of a fault

* If the whole of the priests have been guilty of the same crime, such as eating at improper hours, they cannot hold an Uposatha till some one not guilty of the same shall absolve them. But if they are guilty of different crimes, such as one having eaten out of the proper hours, and another having received gold or silver, they may confess and absolve each other.

let him confess it: if not guilty he must remain silent. I shall conclude from the silence that the venerable ones are pure. Thus when the question is put respecting each several precept it will be explained, and in such an assembly as this the question will be put thrice. Any priest when the question has been put three times, if he remember that he has committed any crime and does not confess it, he becomes guilty of a wilful lie; and it has been declared, venerable ones, by Bhagavā, (i.e. Buddha,) that a wilful lie is dangerous (or is an obstruction in the path to purity). And therefore it is necessary that a priest desirous of obtaining Nirvāna (or attaining purity) should make confession if he is guilty of any fault, and by confession he will become tranquil.

Venerables ones, the Introduction has been recited: therefore I ask if the venerable ones present are pure.

A second time I ask if the venerable ones present are pure.

A third time I ask if the venerable ones present are pure.

Ye are pure, venerable ones, therefore ye are silent, and even thus I receive it.

End of the Introductory Chapter.

PĀRĀJIKĀ DHAMMĀ.

And now the four *pārājikā* are to be recited.

1. Any priest, who has engaged to live according to the precepts delivered to the priesthood, who has not

confessed his weakness and left the precepts (returned to lay life) if he have carnal intercourse even with an animal, he is *párájika* (overcome) and excluded.

2. If any priest shall, in an inhabited or uninhabited place, take with a thievish intent anything which is not given to him, and if for such a theft a king having caught the thief would cause him to be corporally punished, or imprisoned, or banished; or say to him, 'Thou art a thief; thou art foolish; thou hast erred; thou art dishonest;' a priest taking any such kind of ungiven thing is *párájika* and excluded.

3. If any priest shall wilfully take away the life from the body of a man, or if he procure for a man a weapon for the purpose, or if he speak of the advantages of death, or teach how death may be procured, saying, 'O man, what dost thou derive from this sinful and miserable life; death is more excellent for thee than life;' thus thoughtful and designing if he in various modes celebrate the advantages of death, or teach how death may be procured, he is *párájika* and excluded.

4. If any priest who has not experienced supreme human perfection, shall profess to have attained the excellent perception of perfect wisdom, saying 'Thus I know, or thus I see,' he is guilty, whether after that period he shall be questioned on the subject or not. And if when seeking purity he shall say, 'Friend, I said that I knew that of which I was ignorant, and that I saw what I did not see, speaking boastingly that which was false and vain,' except he did so from too high an estimate of himself (*i.e.* believing what he said to be true, although

he was self-deceived) he is *pārājika* and excluded.

Venerable ones, the four *pārājikā* have been recited. If any priest has been guilty of any one of them, he can no longer remain associated with the priests, but becomes as he was before (*i.e.* a layman.) He has been overcome and he is excluded.

Therefore, venerable ones, I enquire,
'Are ye pure respecting these things?'

A second time I enquire, 'Are ye pure respecting these things?'

A third time I enquire, 'Are ye pure respecting these things?'

Ye are pure, venerable ones, therefore ye are silent; and thus I receive it.

End of the chapter concerning pārājikā.

Venerable ones, the Introduction and the four *pārājikā* have been declared. The venerable ones have still to hear the thirteen *sanghādisesa*, the two *aniyatā dhammā*, the thirty *nissaggiyā pācittiya dhammā*, the ninety-two *pācittiya dhammā*, the four *pāṭidesaniya dhammā*, the seventy-five *sekhiyā dhammā* and the seven *adhikarāna samathā dhammā*. These precepts, which are contained in the discourses of Buddha, and selected from them, are to be declared twice in each month. All of us therefore should study them in peace, with unanimity and free from contention.

SANGHĀDISESĀ DHAMMĀ.

The thirteen *sanghādisesa dhammā*, venerable ones, are now to be declared.

1. If any priest shall, except during sleep, wilfully pollute himself, he is guilty of *sanghādisesa*.

2. Any priest who shall so lower himself as with a perturbed mind to come into personal contact with a woman, either by seizing her hand, grasping the hair of her head, or who shall in any other way touch her person, is guilty of *sanghādisesa*.

3. Any priest who shall so lower himself as with a perturbed mind to hold libidinous discourse with a woman, such as a youth would hold with a damsel for sensual purposes, is guilty of *sanghādisesa*.

4. Any priest who shall so lower himself as with a perturbed mind to praise sensual pursuits in the presence of a woman, saying, 'Sister, the most meritorious action a woman can perform is to gratify by such means so virtuous, excellent, and pure a person as I am', thus exciting to sensuality, is guilty of *sanghādisesa*.

5. Any priest who shall become a messenger, making known the desires of a woman to the man, or the desires of a man to the woman, whether for marriage, or for illicit intercourse, or even for procuring a courtesan, is guilty of *sanghādisesa*.

6. If any priest shall by his own request procure a house to be built for himself, it not being the property of any other person, he must have it built according to

measurement: that is, twelve spans, of the spans of Buddha,* in length, and seven spans in breadth, in the inside. He must call priests to consecrate a site; and they shall consecrate ground for the purpose free from danger †, and with a path round it ‡. But if a priest shall cause a house to be built at his own request in a dangerous place, or without a path round it, or shall not call priests to consecrate the ground §, or shall exceed the prescribed measurement, he is guilty of *sanghādisesa*.

7. If a priest shall cause a large vihāra to be built for his residence, it being the property of another person, priests must be called to consecrate a site; and they shall consecrate ground for the purpose free from danger, and with a path round it. But if a priest shall cause a large vihāra || to be built in a dangerous place, or without a

* *Sugata* = excellent, orthodox (?)

† That is a site not infested with vermin, snakes, wild beasts, etc. which might either endanger the priest or annoy him; or be the cause, by the building of the house, of the destruction of animal life.

‡ Wide enough for a bullock cart to pass round it.

§ That is, to mark the site of the building with certain prescribed rites.

|| The difference appears to be, that the first or small house is for the residence of a single priest, and being erected partly by his own labour and partly by subscription, the property never vested in any other person, it is therefore called *assāmicāṇ*, without a proprietor. The second, or large building, may be for the residence of one or more priests, built at the expense of one or more persons, who are the proprietors until they convey it by gift in perpetuity to the priests: it is therefore called *sassāmicāṇ* or belonging to a proprietor.

path round it, or shall neglect to call priests to consecrate the ground, he is guilty of *sanghādisesa*.

8. If any priest, being ill-disposed towards another priest, shall from malice and hatred bring a groundless charge against him respecting anything involving *pārājika*, (i.e. exclusion from the priesthood) thinking "Perhaps I may remove him from this course of purity" (i.e. the priesthood), whether the charge shall be further investigated or not, if it have been preferred from malice, without any foundation, he is guilty of *sanghādisesa*.

9. If any priest, being ill-disposed towards another priest, shall from malice and hatred take any little thing from a foreign subject*, and frame upon it a charge against him involving expulsion, thinking "Perhaps I may remove him from this course of purity", whether the charge shall be further investigated or not, if it have been preferred from malice, and has been founded upon some little thing taken from a foreign subject, he is guilty of *sanghādisesa*.†

* i.e. a matter not pertinent to the question.

† The history of these two enactments is founded in the *Pārājikā* division (chapters 8 and 9, *Sanghādisesa* section of the *Bhikkhu Suttavibhangha*) of the *Vinaya Pitaka* as follows:—A priest named *Dabba Mallaputta* was regarded by another priest named *Mettiya Bhummajakā* as the cause of his having been treated with disrespect at a house where he went to obtain food. The suspicion was unfounded, yet, influenced by it, he persuaded a priestess named *Mettiya*, a friend of his, to prefer a charge before Buddha against *Dabba*, which would exclude him from the priesthood; namely, that he had violated her. She did so; and upon the case being investigated by Buddha the charge was proved

10. If any priest shall endeavour to sow dissension among the peaceably associated priesthood, or shall continue to bring forward things to perpetuate existing divisions, the priests must thus address him: "Venerable one, strive not to sow dissensions among the peaceably associated priesthood, and bring not forward things to perpetuate existing divisions. Live tranquilly, venerable one, with the priesthood. The associated priests are peaceful, happy, free from disputations, and being fellow students, live happily together." When the priests have thus spoken to him, if he

to be groundless, and she was excluded. Her instigator, Mettiya Bhummajaka, however, persisted in the accusation, and declared that the priestess had been unjustly excluded by the influence of their common enemy, Dabba, because she was friendly disposed towards him. The case was brought before Buddha, who enacted the law No. 8, that bringing a groundless charge against another of a crime involving expulsion should be *sanghadisesa*.

After this the priest Mettiya Bhummajaka, retaining his determination, if possible, to ruin Dabba, meditated how he might accomplish his design, so that he might safely aver that his charge was not groundless; but as Dabba's conduct was blameless he was compelled to have recourse to an equivocation. Walking with some of his fellow priests one day they passed a flock of goats, and he then said, "We will give to this he-goat the name of Dabba, and to this female the name of Mettiya; and now we can truly say that we saw Dabba and Mettiya guilty of criminal conduct." He did so accordingly, and when the charge was investigated, it being found that it was grounded on an equivocation, the real circumstance being quite foreign to the charge, Buddha enacted the law No. 9.

still continue the same practices they must thrice advise him to forsake them. If upon being thrice advised he forsake them, it will be well ; but if not, he is guilty of *sanghādisesa*.

11. If there should be one, two or three priests who are associated with a priest thus sowing divisions, aiding and abetting him, saying, "Venerable ones, speak nothing against this priest, for he speaks according to true doctrine and discipline; he declares our views and feelings, he knows and speaks our sentiments; and we approve of his conduct," the other priests shall then speak to them and say, "Speak not thus, venerable ones. That priest does not speak according to true doctrine and discipline. Be not desirous, venerable ones, of fomenting divisions among the associated priests, but live tranquilly with them. The associated priests are peaceful, happy, free from disputations, and being fellow students live happily together." When the priests have thus spoken to them, if they still continue the same practices, they must thrice advise them to forsake them. If upon being thrice advised they forsake them, it will be well, but if not, they are guilty of *sanghādisesa*.

12. If a priest use improper language, and when spoken to by the other priests respecting the commands contained in the doctrines and precepts (of Buddha) shall speak as he ought not, saying, "Speak nothing to me, venerable ones, whether good or bad, and I will speak nothing, good or bad, to you: abstain from conversing with me", the priests shall then address him, saying, "Speak not, venerable one, in a manner so unbecoming in you,

but use proper language. Converse, venerable one, with the priests respecting the things commanded, and they will also converse with you on the commandments. Thus the followers of Buddha will prosper if they thus mutually converse with and exhort each other." If when he is thus spoken to by the priests he still continue the same practices, they must thrice advise him to forsake them. If upon being thrice advised he forsake them, it will be well, but if not, he is guilty of *sanghádísesa*.

13. If a priest residing near (or for the benefit of) a town or village, shall be a corrupter of the people, an evil liver, and his evil conduct shall be seen or heard of, and it shall be seen or heard that the public are corrupted thereby, the priests shall thus address him: "Venerable one, you are a corrupter of the people, an evil liver. Your evil conduct is seen and heard, and it is seen and heard that the public are corrupted thereby. Depart hence, venerable one. This is not a proper place for you to reside in." If, when thus spoken to, the priest should reply: "The priests are captious, malicious, stupid, and wish to terrify; for the same offence they remove one and do not remove another:" then the priests shall say to him, "Speak not thus, venerable one, the priests are not captious, nor malicious, nor stupid, neither do they wish to terrify. The venerable one is a public corrupter, an evil liver. The venerable one's evil conduct is seen and heard of; and it is seen and heard that the public is corrupted by the venerable one. Depart from this dwelling, venerable one, this is not a proper place for you to reside in." If when he is thus spoken to by the priests he continue in the same

disposition, they shall speak to him thrice to abandon it. If upon being thrice admonished he abandon it, it will be well. If not, he is guilty of *sanghadisesa*.

Venerable ones, the thirteen *sanghadisesa dhamma* have been declared. Of these, guilt is contracted respecting the first nine immediately on the performance of the action, and respecting the other four, after having been three times admonished. If a priest has been guilty of any one of these, and, knowing it, shall conceal the fact, for as many days as he has concealed it he shall be placed under restraint, (and be under the inspection and direction of a priest.) At the expiration of this period he shall for six nights be subject to *bhikkhu mánatta* (apparently a kind of penance) and at the expiration of that penance he may obtain absolution, (or restoration to his priestly functions and privileges), from a sangha (or assembly) consisting of not less than twenty priests. If there be but one less than the twenty present, and the Sangha shall absolve him, it will be dishonourable to them, and the absolution will not be valid. This is the law of the case.

Therefore, venerable ones, I enquire, 'Are ye pure respecting these things?'

A second time I enquire, 'Are ye pure respecting these things?'

A third time I enquire, 'Are ye pure respecting these things?'

Ye are pure, venerable ones, therefore you are silent, and thus I receive it.

End of the chapter concerning sanghadisesa.

ANIYATĀ DHAMMĀ.

Venerable ones, the two *aniyatā dhammā* are now to be declared.

1. If a priest shall sit privately with a woman on a seat secluded from observation, and fit for criminal intercourse, and if he shall be seen by any truth-telling *upāsikā*,* and if she shall charge him with being guilty of one of three crimes, involving *padrājika*,† *sanghādisesa*‡ or *pācittiya*,§ and if the priest shall acknowledge the act of sitting, he shall be found guilty either of *padrājika*, of *sanghādisesa*, or of *pācittiya*. It shall be decided with respect to that priest according to the evidence of the truth-telling *upasika*. This is an *aniyatā dhammā*.

2. But if the seat be not secluded from observation, and not fit for criminal intercourse, but suitable for holding libidinous conversation with a woman, if any priest shall privately sit with a woman on such a seat, and a truth-telling *upasika*, seeing him, shall charge him with being guilty of one of two crimes involving *sanghādisesa* or *pācittiya*, and if the priest shall acknowledge the act of sitting, he shall be found guilty either of *sanghādisesa* or

* A woman who has embraced the doctrines of Buddha and submits to the five precepts enjoined by him.

† Accuse him of incontinence.

‡ Accuse him of coming into personal contact, or of holding libidinous discourse.

§ Accuse him of sitting with the woman without touching her, and without improper conversation.

of *pācittiya*. It shall be decided with respect to that priest according to the evidence of that truth-telling upasika. This is an *aniyatā dhammā*.*

Venerable ones, the *aniyatā dhammā* have been declared. I therefore, venerable ones, enquire, 'Are ye pure respecting these things?'

A second time I enquire, 'Are ye pure respecting these things?'

A third time I enquire, 'Are ye pure respecting these things?'

Ye are pure, venerable ones, therefore ye are silent, and thus I receive it.

End of the chapter respecting aniyatā dhammā.

NISSAGGIYĀ PĀCITTIYĀ DHAMMĀ.

Venerable ones, the thirty *nissaggiyā pācittiya dhammā* are now to be declared.

1. When a priest has a finished set of robes,† and the Kathina (or cloth for the purpose) has been consecrated, he may retain an extra robe ten days, but if it

* That is, a case where the decisions may be variable according to circumstances.

† Three in number, named Sanghāṭi, Uttarāsaṅgha and Antaravāsaka.

is retained a longer period, it is *nissaggiya pācittiya*.*

2. When a priest has a finished set of robes and the Kathina has been consecrated, if he shall be without the three, even for the period of a complete night, it is *nissaggiya pācittiya*, unless he have previously obtained the permission of the priests.

3. When a priest has a finished set of robes and the Kathina has been consecrated, if the priest be presented with an extra one (one out of the regular time for receiving a robe) the priest, if he desire it, may take it; and having taken it he shall have it made up with speed. But if it be defective, and he desires to obtain that which is necessary to perfect it, he may keep it by him for that purpose for a month; but if he retain it for a longer period, it is *nissaggiya pācittiya*.

4. If any priest shall cause a robe he has worn to

*The robe must be given up, with a certain form, to the priesthood. The following is the ritual when delivered up to the priests in convocation. The priest shall approach the assembly, and baring one of his shoulders, shall worship the feet of the elder priests; and kneeling down (or sitting down on his heels) shall raise his clasped hands to his forehead, and say, "This robe, my lord, has been kept by me more than ten days, and has become forfeited. I now deliver it up to the Sangha (or priests in convocation)." When it has been delivered up, it shall be announced to the meeting by a skilful priest, who taking the robe shall say, "Let my Lord the Sangha hear me. This robe has been forfeited by such a priest. If this be the proper time for the meeting I will deliver it to such a priest."

be washed or smoothed by a priestess who is not a relative, it is *nissaggiyā pācittiya*.

5. If any priest shall receive a robe from the hands of a priestess, except the kind called Pārivattaka,* it is *nissaggiyā pācittiya*.

6. If any priest shall ask a robe from a male or female lay person, who is not related to him, except under certain circumstances, it is *nissaggiyā pācittiya*. The circumstances are when the robes have been stolen or destroyed (by fire or otherwise).

7. If a priest under these circumstances shall by any intimation of his wishes cause a male or female lay person, who is not related to him, to offer him many robes, he may receive two (an under and a middle garment); but if he take more it is *nissaggiyā pācittiya*.

8. If any male or female lay person, not related to a priest, shall collect money to make a robe for him, saying, "With this purchase money I will buy a robe and invest such a priest with it;" if that priest before he is invited shall go to the party, and, persuading them, procure it to be presented, saying, "Friend, it will be good if with this purchase money you procure such or such a robe and invest me with it," it is *nissaggiyā pācittiya*.

9. If two lay persons, male or female, who are not related to a priest, shall collect money for the purchase of sundry robes for a priest, saying, "With this our money for purchasing robes we will buy a certain robe and give

*i.e. a loaned robe.

it to such a priest;" and if that priest, prior to his being invited for the purpose, shall go to the parties and persuade them to have it presented, saying, "Friends, it will be good if with this money for purchasing robes you procure such or such a robe and invest me with it," when it is presented it will be *nissaggiyá pácittiya*.

10. If any king, or chief minister of a king, or Brahmin, or householder, shall send by a messenger the money to purchase a robe for a priest, saying, "With this money for purchasing a robe buy one and invest such a priest with it," and the messenger shall come to the priest and say, "My lord, here is the purchase money for a robe brought for the venerable one. Receive, venerable one, the purchase money for a robe;" the priest must then speak thus to the messenger, "Friend, we do not receive the purchase money for robes; when the necessary time comes we receive a consecrated robe." If the messenger shall then say to the priest, "Venerable one, have you any person who attends to your concerns?" the priest, if desirous to obtain a robe, may point out such a person, the garden keeper, or an upasaka,* saying, "Such a person, friend, attends to the concerns of the priests." The messenger having entrusted that person with the money will come to the priest and say, "My lord, the person whom the venerable one pointed out to me has been entrusted with the money by me; go to him,

* A man who has embraced the religion of Buddha and submitted to the five precepts.

venerable one, when you need a robe, and he will invest you with it." Priests, when that priest shall need a robe he may go to the person and speak to him twice or thrice, reminding him of it, and saying, "Friend, I have need of a robe." If upon being spoken to and reminded two or three times the robe is procured it will be well, but if not, he may strive to get it by going a fourth, a fifth, or a sixth time, and standing in silence. If upon going and appearing before him in silence the fourth, fifth, or sixth time the robe is produced it will be well; but if by striving further the robe is procured it will be *nissaggiyá pácittiya*.

If the robe should not be furnished, he may either go or send to the person who brought the purchase money for the robe, and say, "You, venerable one, sent the purchase money for a robe for a priest, but the priest has derived no advantage from it. Claim, venerable one, your own property, and let it not be destroyed." This is the law of the case.

*Civaravaggo pathamo **

11. If a priest shall cause a carpet (or coverlet) to be made with a mixture of silk, it shall be *nissaggiyá pácittiya*.

12. If a priest shall cause a woollen coverlet to be made all of a black colour it shall be *nissaggiyá pácittiya*.

* "(End of) the First, or Robe, section".

13. When a priest shall procure a new coverlet to be made, there shall be taken two parts of black wool, one part of white, and a fourth part brown (or tawny). Should the priest not take two parts of black, a third of white and a fourth of tawny coloured wool for the making of a new coverlet it shall be *nissaggiyá pacittiya*.

14. If a priest cause a new coverlet to be made he shall use it six years; if during the period of six years he should give the coverlet away, or not give it away, and have a new one made, except by the permission of the priests (in convocation), it shall be *nissaggiyá pacittiya*.

15. When a priest procures a sitting-carpet to be made, he shall, in order to disfigure it, take a span, of the span of Buddha, of an old carpet to join to it. Should a priest not take a span of an old carpet, of the span of Buddha, in causing a new sitting-carpet to be made, it shall be *nissaggiyá pacittiya*.

16. If a priest travelling on a long road should be offered a fleece of wool, if he be desirous of it he may receive it, and if there be no person to carry it for him, he may carry it with his own hands a distance of three yojanas; but if when there is no other person to carry it he should carry it a greater distance, it shall be *nissaggiyá pacittiya*.

17. If a priest should procure a fleece of wool to be washed, dyed, or disentangled by a priestess who is not related to him, it shall be *nissaggiyá pacittiya*.

18. If any priest shall receive coined gold or silver, or cause it to be received, or use it if deposited for him, it shall be *nissaggiyá pacittiya*.

19. If any priest shall have dealings in (or use) various kinds of bullion, it shall be *nissaggiyā pācittiya*.

20. If a priest shall be engaged in mercantile transactions, it shall be *nissaggiyā pācittiya*.

*Elakalomavaggo dutiyo.**

21. An extra bowl† may be used for ten days, but if that period be exceeded it shall be *nissaggiyā pācittiya*.

22. If any priest shall procure a new bowl while the old one has fewer than five ligatures (to prevent its falling to pieces) it shall be *nissaggiyā pācittiya*. The bowl must be given up by the priest in an assembly of priests in the following manner. In that assembly of the priests each is to bring his bowl, and if the bowl be at the last not appropriated, it shall be given to that priest (whose bowl had the four cracks) saying, "Priest, this is your bowl; use it until it breaks." This is the law of the case.

23. If there are any medicaments fit for the use of sick priests, such as ghee, butter, oil, honey, sugar, they may be accepted and kept in store for use seven days, but if that time be exceeded it shall be *nissaggiyā pācittiya*.

24. When there is only one month remaining of the four hot months, a priest may seek the extra robe allowed

* (End of) the Second, or Goatwool, Section.

† One that has not been consecrated and delivered officially to the priest for his use.

during the rainy months, and when only half a month remains of the hot season it may be made up and worn. If prior to the last month of the hot season the robe for the rainy months be sought, or prior to the last half month of the hot season it be made up and worn, it shall be *nissaggiyá pácittiya*.

25. If any priest shall give his robe to another, and afterwards being angry and displeased shall take it away from him, or cause it to be taken away, it shall be *nissaggiyá pácittiya*.

26. If any priest shall request cotton thread for himself, and shall give it to a weaver and have it made into cloth for a robe, it shall be *nissaggiyá pácittiya*.

27. If any lay person, male or female, not related to a priest, shall cause a weaver to weave cloth to make that priest a robe, and if that priest, prior to being invited, shall go to the weaver, saying to him, "Friend, this cloth for a robe is being weaved for me; make it long, and broad, and stout, and well wove with an even thread, equal in all its parts, and without knots, and perhaps we will give you some little matter;" and if the robe comes to be dedicated; and if the priest having said this shall give any thing to the weaver, if it be only a mouthful of his food, it shall be *nissaggiyá pácittiya*.

28. Ten days prior to the completion of the month Kattika (November) if a robe is presented to a priest it may be received by him, and be kept in reserve till the time for presenting the robe (at the termination of the rains), but if kept longer in reserve, it shall be *nissaggiyá pácittiya*.

29. During the month Kattika, of living with the laity, a residence in a forest is exposed to danger and fear; a priest living in such a residence, if he be desirous of so doing, may leave one of his three robes in the village and live without it, and when there is any necessity may remain without it six nights, but if he remain longer without it, except by the consent of the priests, it shall be *nissaggiya pācittiya*.

30. If any priest shall knowingly appropriate to his own private use property given to the general fund, it shall be *nissaggiya pācittiya*.

*Pattavaggo tatiyo.**

Venerable ones, the thirty *nissaggiya pācittiya dhammā* have been declared.

Therefore, venerable ones, I enquire, "Are ye pure respecting these things?"

A second time I enquire, "Are ye pure respecting these things?"

A third time I enquire, "Are ye pure respecting these things?"

Ye are pure, venerable ones, therefore ye are silent, and thus I receive it.

End of the chapter respecting the nissaggiya pācittiya dhammā.

* (End of) the Third, or Bowl, section.

PĀCITTIYĀ DHAMMĀ.

Venerable ones, the ninety-two *pācittiya dhammā** are to be declared.

1. A wilful lie is *pācittiya*.
2. Contemptuous speech is *pācittiya*.
3. To slander the priests (or destroy their happiness by backbiting) is *pācittiya*.
4. If any priest shall jointly recite the discourses of Buddha with one not ordained priest, it is *pācittiya*.
5. If any priest shall lie more than two or three nights in company with a person not ordained priest, it is *pācittiya*.
6. If any priest shall recline on the same place together with a woman, it is *pācittiya*.
7. If any priest shall preach more than five or six sentences to a woman, except in the presence of a man who can understand what is said, it is *pācittiya*.
8. If any priest shall declare to one not ordained priest that he (or any other person) has attained to supernatural wisdom (as *jhāna*), it is *pācittiya*, even if his statement be true.†
9. If any priest shall declare to one not ordained priest the crimes (as *sanghādisesa*, etc.) of other priests, unless with the permission of the priesthood, it is *pācittiya*.

* Faults requiring confession and absolution.

† Otherwise, if false, it is *pārājika*.

10. If any priest shall dig the ground, or cause it to be dug, it is *pācittiya*.

*Musāvādaṅga pūhama.**

11. The cutting, etc., of trees, grass, etc., is *pācittiya*

12. The annoying by prevarication is *pācittiya*.

13. Murmuring and complaining are *pācittiya*.

14. If any priest, having put out into the open air, or caused to be put out, any bed, stool, seat, etc., the general property of the community, and going away shall leave them without taking them in, or causing them to be taken in, or without giving directions for that purpose, it is *pācittiya*.

15. If any priest shall spread out, or cause to be spread out, a mattress, etc., in the general residence, and shall go away and leave it without taking it up, or causing it to be taken up, or without giving directions for its being taken up, it is *pācittiya*.

16. If any priest in the common residence (or vihāra) shall go into a place previously occupied by another priest, and lie down there, thinking that he who is annoyed will go away,—unless it be in consequence of some improper act done by the previously occupying priest, it is *pācittiya*.

17. If any priest being angry and displeased with another shall expel him from the common residence, or cause him to be expelled, it is *pācittiya*.

* (End of) the First, or Falsehood, section.

18. If the common residence be a house with an upper story, if any priest shall place a bed or stool with unfastened legs upon the upper terrace, and lie or sit upon it, it is *pácittiya*.*

19. When a priest procures a residence, the original property of the builders, to be erected for him, for such extra work about the door-way as may be necessary to give stability to the bolts, and also for such extra thickness of the walls about the windows as may be requisite to give them their finishing, he may two or three times direct materials to be brought from grounds not under immediate cultivation; but if he exceed this it is *pácittiya*.

20. If any priest knowing insects to be in water shall sprinkle it (or pour it) or cause it to be sprinkled upon grass or clay, it is *pácittiya*.

Bhūta gāmaṅgaṅga dutiyo.†

21. If any priest shall, without the permission of the assembled priests, deliver exhortations to the priestesses, it is *pácittiya*.‡

22. Even if thus permitted by the priesthood, if he gives his exhortation after sunset, it is *pácittiya*.

23. If any priest, except on an allowed occasion, shall

* The law was enacted because the leg gave away and fell upon a priest below and injured him materially.

† (End of) the Second, or Residence, section.

‡ The order of priestesses has long ceased to exist.

(See Editor's note, page 72.)

go to the residence of the priestesses to deliver exhortations to them it is *pácittiya*. The allowed occasion is when the priestess is sick.

24. If any priest shall say, "The priest gives exhortations to the priestesses from interested motives," it is *pácittiya*.

25. If any priest shall give a robe to a priestess, who is not related to him, except the kind called Pārivattaka, it is *pácittiya*.

26. If any priest shall sew, or cause to be sewed, the robe of a priestess who is not related to him, it is *pácittiya*.

27. If any priest shall, by appointment, travel in company with a priestess, on a long road (*i.e.* road between principal towns) or even from one village to another, except on an allowed occasion, it is *pácittiya*. The allowed occasion is when travelling with a caravan, or when danger is apprehended.

28. If any priest shall, by appointment, enter a vessel in company with a priestess, to proceed either up or down a river, except for the passing from the one bank to the other, it is *pácittiya*.

29. If any priest shall eat food offered to him in consequence of the request of a priestess, except when it had previously been prepared for him by a laic (*i.e.* except where the provider had either previously invited him or was a relative), it is *pácittiya*.*

* A priestess who constantly received her food from a family, going one morning to the house saw a large

30. If a priest sit in private with a priestess it is *pácittiya*.

*Bhikkhunovvadaḅḅo tattiyo.**

31. A priest, who is not sick, may eat food received at a place where provision is made for many persons (i.e. for a number of persons engaged in any common business, a mess-house, etc.) for one day; but if more than one day it is *pácittiya*.

32. The eating of food prepared for several priests (as a joint meal) except on authorised occasions is *pácittiya*; those occasions are when sick, upon the presentation of robes, upon the making of robes, while on a long journey,

quantity of food prepared, and asked the reason. The master of the house replied that he had invited a number of priests to dine there. She enquired who they were and he mentioned their names. "Why," says she, "have you not invited such and such learned priests?", mentioning their names. He immediately despatched a messenger and invited them, and they accepted the invitation. The accepting an invitation so procured is the thing prohibited in this regulation. The exception originated thus: A priest came to the house of a relative; they seeing him at a distance carefully provided food for him. A priestess was in the house when he came, and said, "Give the venerable priest food." But although it had been prepared for him, he refused to receive it because a priestess had requested it to be given, and he conceived it would be a breach of Buddha's command. To remedy such inconveniences Buddha made the exception.

* (End of) the Third, or Discourse with Priestesses, section.

while on board ship, on great occasions, or upon a general invitation.

33. If a priest eat his ordinary meal when under an invitation to dine, except on allowed occasions, it is *pácittiya*. The occasions are when sick, upon the presentation of robes, or upon the making of robes.*

*The following are the circumstances under which this law was enacted: In a town where Buddha resided there were many rich men who fared sumptuously every day. In the same town there was a poor serving-man, who looked with a desiring eye upon their luxurious living, and, despairing of attaining to anything of the kind during his present residence in the world, desired to secure such a state in the next transmigration, and regarded the most effectual way to be the inviting Buddha, attended by all his priests, to dinner. He went to his master and begged his aid, who, being a good man, and being pleased with his design, promised to afford him the means of accomplishing his wishes. He accordingly waited upon Buddha and requested that he and all the priests living with him would dine with him the next day. Buddha observed to him that there were a great number of priests, but he assured him he was able to entertain them, upon which Buddha, in his usual manner, accepted the invitation in silence. The poor man immediately returned to make preparations, when his wealthy neighbours, approving of his object, sent him provisions in abundance. A number of the priests who knew of the invitation contemned it because the inviter was poor, and although they were compelled to attend Buddha to the place, expecting only a scanty provision, they went out in the morning as usual to collect food and ate their meal. When it was announced to Buddha that all was ready, he put on his robes, took his bowl in his hand, and followed by all his priests went to

34. If a priest, upon going to a house, should have rice or other grain brought and offered to him, he may, if he please, accept two or three bowls full, but if he receive more, it is *pácittiya*. When he has accepted the two or three bowls full, he must share it with the other priests; this is the law of the case.

35. If any priest (having accepted an invitation to dine at a person's house) after having eaten, shall take any other refreshment (from other people) that did not form part of the meal provided for him by the inviter, it is *pácittiya*, (as it implies that the inviter is either unable or unwilling to give him a sufficiency.)

36. If any priest, knowing that another priest has accepted an invitation for dinner and eaten his meal, shall bring any food or refreshment except the remnants of that meal, and say to him, "Come priest, eat and take refreshment," seeking occasion to bring him into trouble, when he eats, it is (to the inviting priest) *pácittiya*.

37. If any priest shall eat or take food (as rice etc.)

the poor man's residence and partook of his alms. When the food was being distributed to the priests, those who had eaten previously said, "Give us only a little." "Why, my lords," was the reply, "do you fear that there is not a sufficiency? There is abundance of provision; eat heartily." They answered, "It is not on that account, but we went out this morning for food as usual, and have dined already." The poor man was much displeased at this, and gave utterance to his complaints, which were reported to Buddha, upon which he collected the priests, severely reproved the offenders. and prohibited the use of the customary food on similar occasions.

at an improper hour (*i.e.* after mid-day) it is *pácittiya*.*

38. If any priest shall eat the food which he had reserved from the previous day,† it is *pácittiya*.

39. If any priest, who is not sick, shall solicit for his own use luxuries, such as ghee, butter, oil, honey, sugar, fish and flesh, milk, or curds, and eat of them, it is *pácittiya*.

40. If any priest shall bring within the door of his mouth any food which has not been given to him in alms, excepting water and any substance for cleansing the teeth, it is *pácittiya*.

Bhojanavaggo catuttho.‡

41. If any priest shall with his own hand give any kind of food to a naked ascetic, or to a male or female wandering ascetic (mendicants of a Brahminical order) it is *pácittiya*.

42. If any priest shall say to another priest, "Come friend, let us go to the town or village to beg food," and afterwards, whether anything has been given or not, shall send him away, saying, "Go friend, it is unpleasant for me to speak with you or sit with you, it is more

* Solid food, as cakes, rice, rice-gruel, etc. are here prohibited, but liquid refreshments are permitted after mid-day.

† *i.e.* Cooked food. Two kinds are mentioned: *khádaniyaṃ*, which appears to signify made dishes as cakes, bread, etc., and *bhojaniyaṃ*, which includes flesh, rice and other grains, rice-gruel, etc.

‡ (End of) the Fourth, or Food, section

pleasant for me to speak and sit alone," unless it be on account of some improper act he has done, it is *pácittiya*.

43. If any priest shall enter inside a house when he goes to obtain food, and sit down there, it is *pácittiya*.

44. If any priest shall sit on a private secluded couch with a woman it is *pácittiya*.

45. If a priest being alone with a woman shall sit down with her it is *pácittiya*.

46. If any priest who has been invited to dine shall go to the house of the inviter before or after the time for dining without giving information to the priests who have been jointly invited with him, except on allowed occasions, it is *pácittiya*. The allowed occasions are when a robe is to be given, or a robe to be made.

47. A priest, when in health, may accept an invitation to receive such things as a sick priest needs for four months (*i.e.* during any part of that period, when he is unwell, to call and receive them) but unless the invitation be renewed, or the original invitation be to receive such things in perpetuity, if after that period he should go and receive them, it is *pácittiya*.

48. If any priest shall go to view an army, except he have a sufficient reason, it is *pácittiya*.

49. If the priest should have a proper reason for going to the army, he may remain there two or three nights, but if he remain longer, it is *pácittiya*.

50. If during the two or three nights he may remain there he should go to the place of combat, or to the muster of troops, or to the encampment, or to see any sight connected with the army, it is *pácittiya*.

51. The drinking fermented or distilled liquors is *pácittiya*.

52. To tickle with the fingers is *pácittiya*.

53. To sport in the water is *pácittiya*.

54. Unkindness is *pácittiya*.

55. If any priest shall terrify (or annoy) another priest, it is *pácittiya*.

56. If any priest, who is in health, being desirous of warming himself shall kindle a fire, or cause one to be kindled, except it be the mere lighting a lamp, or a similar act, it is *pácittiya*.

57. If any priest shall bathe more frequently than once a fortnight, except on allowed occasions, it is *pácittiya*. The allowed occasions are two months and a half; namely one month and a half during the summer, and the first month of the rainy season, which two and a half months are the hot season; also during fever or other sickness, when engaged in work, or when on a journey, or in the time of rain accompanied with wind.

58. When a priest obtains a new robe he must put upon it either green spots, or mud, or black marks to disfigure it. If he wear the new robe without disfiguring it with one of these three it is *pácittiya*.

59. If any priest shall apportion a robe of his own to any other priest, or to a priestess, or to a person under instruction, or to a male or female during their novitiate, without the regular form of investiture, it is *pácittiya*.

60. If any priest shall hide or cause to be hid, the bowl, robe, carpet, needlecase, or girdle of another priest, it is *pácittiya*, even if it be done only in sport.

61. If any priest shall wilfully take the life of any being it is *pácittiya*.*

62. If any priest shall knowingly drink water containing insects, it is *pácittiya*.

63. If any priest shall knowingly bring forward again a cause which has already been decided, it is *pácittiya*.

64. If any priest shall intentionally conceal any serious crime committed by another priest it is *pácittiya*.

65. If any priest shall admit into full priest's orders any man under twenty years of age, the ordination is invalid, the presiding priest is disgraced, and the performance of the act is *pácittiya*.

66. If any priest shall by engagement accompany a person whom he knows to be a thief, on a journey, if it be only to the end of the village, it is *pácittiya*.

67. If any priest shall by engagement accompany a woman on a journey, if it be only to the end of the village, it is *pácittiya*.

68. If any priest shall say, "This I know of the doctrines preached by Buddha, that those things which he has declared to be dangerous (to the attainment of future happiness and final emancipation from existence) will not prove so to the persons who practise them," the other priests shall reply, "Speak not thus, venerable one; defame not Buddha; it is not proper thus to censure him, for he has not thus spoken. In various ways, friend, Buddha has

* That is, kill any animal, insect, etc. The killing a human being is *párájika*, involving permanent exclusion from the priesthood.

declared dangerous things to be dangerous, and they will prove dangerous to those who practise them." When the priests have thus spoken to him, if he retain his sentiments, they must thrice repeat their admonitions to forsake them. If, after the third admonition, he do so it will be well, but if not, it is *pácittiya*.

69. If any priest shall encourage, associate with, or maintain communion with a priest who holds these obnoxious sentiments and refuses to abandon them, it is *pácittiya*.

70. If any priest in his novitiate shall say, "This I know of the doctrines preached by Buddha, that those things which he has declared to be dangerous will not prove so to the persons who practice them," the other priests must say to this priest still in his novitiate, "Friend novice, speak not thus; defame not Buddha; it is not proper thus to censure him, for he has not thus spoken. In various ways, friend novice, Buddha has declared dangerous things to be dangerous, and they will prove dangerous to those who practise them." When the priests have thus spoken to the novice if he still maintain his sentiments they must further say, "From this day, friend novice, it is not proper for you to say of Buddha, 'He is our teacher': neither have you longer the privilege of other novices of remaining two or three nights with the priest. Depart, you are no longer recognized." If any priest, knowing that the novice has been thus rejected, shall aid, maintain, or support him or suffer him to dwell with him it is *pácittiya*.

71. If any priest shall say concerning the precepts

named by the priests Sahadhammika (laws binding on all the priests) "Friend, I shall not attend to that precept until I have enquired of some other skilful priest, learned in the law," it is *pācittiya*. Priests, this is the law: a priest desirous of obeying the precepts must know, enquire, and consult respecting them.

72. If any priest shall say while the Pātimokkha is being read, "Where is the utility of declaring these great and small precepts? They tend to engender doubts, anxieties, and mental perplexity": this contempt of the precepts is *pācittiya*.

73. If any priest shall say when the Pātimokkha is being read each successive fortnight, "I now know these doctrines: they are contained in the discourses of Buddha, are extracted from them, and are appointed to be read every fortnight;" and if the other priests know that this priest is very unwilling to sit while the Pātimokkha is being declared two or three times, they must conclude, "This priest is not delivered from evil, for he is unwise." If he has been guilty of any crime they must deal with him according to law. In addition to this they must (by a formal act of the assembly) convict him of folly, and censure him, saying, "Friend, you derive no advantage from this: it is difficult for you to profit by it." After this censure the offending priest is to be regarded as guilty of *pācittiya*.

74. If any priest, being offended and angry with another, shall strike him, it is *pācittiya*.

75. If any priest, being offended and angry with another, shall push against him, it is *pācittiya*.

76. If any priest shall bring a groundless charge of

*sanghádisesa** against another, it is *pácittiya*.

77. If any priest shall wilfully suggest unnecessary doubt to another priest, if it be only to give him a moment's uneasiness, and from no other motive, it is *pácittiya*.

78. If any quarrel, or noise, or debate arise among the priests, and a priest perceiving this shall stand, thinking "I will hear what they have to say"—if he do this and no more, it is *pácittiya*.

79. If any priest shall give his consent to an ecclesiastical procedure, and afterwards complain of it, he is guilty of *pácittiya*.

80. When a case is under the consideration of a regularly constituted assembly, if any priest leave the meeting without giving his vote, it is *pácittiya*.

81. When any priest in a regularly constituted assembly has given a robe, if he shall afterwards complain saying "The public property has been given with partiality," it is *pácittiya*.

82. If a priest shall knowingly give to a laic any property which has been presented to the priesthood in common, it is *pácittiya*.

83. If any priest shall even step over the threshold of the sleeping apartments of an anointed king without previous enquiry whether the king or the women of his

* A crime involving suspension. If the groundless charge be respecting a crime involving exclusion, the offence is not *pácittiya* but *sanghádisesa*.

harem are within (and thus announce his arrival) it is *pácittiya*.*

84. If any priest shall pick up, or cause to be picked up, any jewel or ornament, except in a garden or dwelling-house, it is *pácittiya*. The law is, that in a garden or house a priest may pick up, or cause to be picked up, any jewel or an ornament and put it by that it may be restored to the owner.†

*This was enacted in consequence of Ananda, the personal attendant upon Buddha, having been invited by the king of Kosala to visit the apartments of the women and instruct them in religion. He went for the purpose, and not having sent in a message that he was there, inadvertently entered the apartment at an improper time. Buddha assigns ten reasons why this should be avoided.

† A priest was bathing in a river, and a Brahmin who was also bathing there, went away leaving a purse of 500 pieces on the bank. The priest thinking "This ought not to be lost" picked it up, and when the owner enquired for it delivered it to him. In order to avoid making him even a slight compensation, the Brahmin feigned that a large sum had been abstracted. Buddha therefore commanded that whatever property a priest might see, jewels, money, etc., etc., he should pass on without noticing it.

The exceptions were made on the following occasions. A female adherent of Buddha, of large property, visited him, while he was in a garden, and prior to entering into his presence, took off some ornaments and left them in care of a slave girl, who dropped them, and went away. To prevent its being lost he allowed his priests to pick up and secure any property which might be dropped in a garden where they were residing. The husband of the lady above mentioned invited some priests to dine, and loosing his

85. If any priest, not having a sufficient reason, shall enter a village at an unseasonable hour without giving information to the priests who may reside with him, it is *pācittiya*.

86. If any priest shall have a needle case made of bone, ivory, or horn, it shall be broken, and the priest be guilty of *pācittiya*.

87. If a new bed or chair be made by a priest it shall have legs eight inches high, of the inches of Buddha: if the legs are higher than this the bed shall be broken, and the priest is guilty of *pācittiya*.

88. If any priest shall cause a bed or chair to be made stuffed with cotton, it is *pācittiya*.

89. If any priest shall make a coverlet to sit on (either for chair or bed) it shall be made within the following size, namely two spans, of the span of Buddha, in length and one and a half in breadth; if it be larger than this it shall be torn, and the priest who made it be guilty of *pācittiya*.

90. If a priest make any cloth into a covering for a cutaneous disease (or for boils, etc.) it must not be larger than four spans, of the span of Buddha, in length, and two in breadth; if it exceed this measurement it shall be torn, and the priest be guilty of *pācittiya*.

91. If any priest shall make a robe allowed to be

signet ring gave them the food. Being much occupied he dropped it and went away. Under similar circumstances the priests were allowed to preserve such property for the owners.

worn during the rainy season, it must not be larger than six spans, of the span of Buddha, in length, and two and a half in breadth; if it exceed this size it shall be torn and the priest be guilty of *pācittiya*.

92. If any priest shall make a robe as large as or larger than that used by Buddha, it shall be torn and the priest be guilty of *pācittiya*. The size of the robe used by Buddha is nine spans long, of the span of Buddha, and six spans broad.

Venerable ones, the ninety two *pācittiya dhammā* have been declared; I enquire therefore, venerable ones, whether ye be pure respecting these things.

A second time I enquire whether ye be pure respecting these things.

A third time I enquire whether ye be pure respecting these things.

Ye are pure, venerable ones, and therefore ye are silent, and I thus receive it.

PĀTIDESANIYĀ DHAMMĀ.

Venerable ones, the four *pātidēsaniyā dhammā* are now to be declared.

1. If any priestess entering into a village shall obtain (in alms) solid food or lighter refreshments, and if a priest, not related to her, shall take these at her hands and eat

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of them, it must be confessed, and the priest must say (to the one who receives the confession) "Friend, I have been guilty of a very unbecoming and disgraceful act, and one which ought to be confessed. I do accordingly confess it."

2. When priests are invited by the families which support them, and eat food (at the house of the inviter), if any priestess shall be present and, acting authoritatively, say, "Give gruel here, or give rice there," the priests shall order her to depart, saying, "Sister, depart until the priests have eaten." Should they neglect to order the priestess to depart, saying, "Sister, depart till the priests have finished eating," it must be confessed, and the priests shall say, "Friend, we have been guilty of a very unbecoming and disgraceful act, which ought to be confessed, and we accordingly confess it."

3. If there be any families privileged (in consequence of their piety and wealth) to supply the wants of the priests, should any priest who is not afflicted by sickness go to them prior to receiving an invitation and obtain food or other refreshments, and eat of what he receives, it must be confessed, and the priest shall say, "Friend, I have been guilty of a very unbecoming and disgraceful act, which ought to be confessed, and I accordingly confess it."

4. If any priest live in a desert place, dangerous from being frequented by robbers, and shall receive in his garden any food or other refreshments brought to him by persons whom he has neglected to warn of the dangers connected with the place, and, except in case of sickness, shall eat of them, it must be confessed, and the priest

shall say, "Friend, I have been guilty of a very unbecoming and disgraceful act, which ought to be confessed, and I accordingly confess it." *

Venerable ones, the four *pátidesaniyá dhammá* have been declared.

I therefore ask if the venerable ones are pure respecting these things.

A second time I ask, 'Are ye pure?'

A third time I ask, 'Are ye pure?'

The venerable ones are pure, and therefore they are silent, and as such I receive it.

End of the pátidesaniyá dhammá.

SEKHIYĀ DHAMMĀ.

Venerable ones, the *sekhiyá dhammá* (rules for purity of conduct) are to be declared.

1. The precept ought to be observed to wear the robes so as perfectly to clothe the body. (With the under

* This precept was given in consequence of some females who carried food to a priest living in a dangerous neighbourhood, of which they were not aware, being stripped and violated by robbers. They complained that the priest who knew the danger had not warned them. To prevent a repetition of such events Buddha enacted the above law.

robes so to cover the body that no part from the navel to the knee should be exposed).

2. The precept ought to be observed that I should wear (the upper robe) so as to envelop the body (from the shoulders to the heels being covered by the upper robe).

3. * Well covered (with my robes) will I enter the village (or house †).

4. Well covered will I sit down in the village.

5. With my senses under strict control will I enter the village.

6. With my senses under strict control will I sit down in the village.

7. With downcast eyes (not staring about) will I enter the village.

8. With downcast eyes will I sit down in the village.

9. I will not enter the village with my robes flaunting about.

10. I will not sit down in the village with my robes raised.

11. I will not enter the village loudly laughing.

* As the phrase *sikkhá naranīyā*, "the precept should be obeyed," is appended to each article, it will be omitted in the translation, and can be supplied by the reader.

† The term rendered village may be applied to a single house with its offices; what is frequently called "the compound." The whole of these rules appear to refer to the manner in which the priests are to approach the residences of laics or enter into their houses.

12. I will not sit down in the village loudly laughing.
13. Speaking in a low tone will I enter the village.
14. Speaking in a low tone will I sit down in the village.
15. With a steady gait (without bodily contortions) will I enter the village.
16. With a steady gait will I sit down in the village.
17. Without swinging the arms about will I enter the village.
18. Without swinging the arms about will I sit down in the village.
19. Without shaking the head (turning from side to side) will I enter the village.
20. Without shaking the head will I sit down in the village.

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21. I will not enter the village with my arms placed on my hips.
 22. I will not sit in the village with my arms placed on my hips.
 23. I will not enter the village with my head covered.
 24. I will not sit in the village with my head covered.
 25. I will not sit upon my heels in the village.
 26. I will not sit leaning (or lolling) in the village.
 27. Meditatively will I receive the food given me in alms.
 28. I will receive food in alms regarding the bowl (*i.e.* carefully receiving it in the bowl or begging dish). The precept was given in consequence of some of the priests looking about them at the time of receiving alms,

and spilling it over the sides of the bowl).

29. I will receive the gruel with the food given in alms.

30. I will receive alms with the bowl not quite filled (*i.e.* not piled up with food).

31. Meditatively will I eat the food I have received in alms.

32. Regarding the bowl will I eat the food received in alms (not spilling it).

33. I will eat the food given in alms as it may stand next me in the bowl (not choosing the best part).

34. I will eat the food received in alms together with the gruel (or curry).

35. I will not in eating the food given in alms begin at the centre, and heap it up.

36. I will not from a greedy desire of food cover the curry or gruel with rice (that the solid food may be first eaten).

37. Unless when sick I will not ask for either rice or curry to eat.

38. I will not look with envy into the bowl of another (desiring the food he may have procured).

39. I will not eat large mouthfuls. (A large mouthful is defined to be one of the size of a peacock's egg).

40. I will make the food (to be eaten) into small round balls (making a moderate mouthful).

41. I will not open the door of my mouth to receive food not made into a small ball. (The priests always eat with the hand, and these regulations are formed to preserve decency in their mode of taking food,

they not being allowed to take up a handful of rice and fill their mouths, but making it into small balls eat it leisurely).

42. I will not put the hand into the mouth with the food while eating.

43. I will not talk with my mouth full.

44. I will not eat dropping particles of food from my mouth.

45 I will eat masticating the food (not swallowing it greedily and unchewed).

46. I will not eat putting more than one mouthful (one of the moderately sized balls before ordered) into my mouth at the same time. (He must first masticate and swallow completely one mouthful before he takes another).

47. I will not eat shaking my hands (to disengage them from particles of food).

48. I will not eat scattering the food about.

49. I will not put my tongue out while eating.

50. I will not smack my lips while eating.

51. I will not eat sucking up the food. (A Brahmin had brought a quantity of milk for the priests, and instead of drinking it, they sucked it up with an audible sound. A priest who stood by jeered at them and said, "Surely the assembled priests are suffering from cold," referring to the sound they uttered. Buddha severely reprimanded the jester, and to prevent a recurrence prohibited that mode of taking either fluids or solids).

52. I will not lick my hands when I eat.

53. I will not lick the bowl when I eat.

54. I will not lick my lips when I eat.

55. I will not take a vessel of water (in order to drink) into the hand soiled by food.

56. I will not throw the rinsing of the bowl, with grains of rice mixed therewith, in the house (or compound).

57. I will not preach to a person, except he be sick, who holds an umbrella in his hand.

58. I will not preach to a person, except he be sick, who holds a staff in his hand.

59. I will not preach to a person, except he be sick, who has a sword in his hand.

60. I will not preach to a person, except he be sick, who has any weapon in his hand.

61. I will not preach to a person, except he be sick, who has slippers on.

62. I will not preach to a person, except he be sick, who has sandals on.

63. I will not preach to a person, except he be sick, who is in a conveyance (*i.e.* in a chariot, or palanquin, or on a horse, elephant, &c.).

64. I will not preach to a person who is lying down, except he be sick.

65. I will not preach to a person who is in a lounging or leaning posture, except he be sick.

66. I will not preach to a person, whose head is covered with a turban (hat, &c., &c.), except he be sick.

67. I will not preach to any person whose head is covered (by a cloth, handkerchief, or other thing thrown over it), except he be sick.

68. I will not, sitting on the ground, preach to any

person sitting on a chair (stool, or any elevated seat), unless he be sick.

69. I will not, sitting on a low seat, preach to a person sitting on a higher seat, except he be sick.

70. I will not, while standing, preach to a person lying down, except he be sick.

71. I will not preach to a person walking before me, and I following, except he be sick.

72. I will not preach to a person who is walking in a road, if I be not walking in the same road, unless he be sick.

73. Unless I be sick, I will neither urine, nor void excrement standing.

74. Unless from sickness, I will neither urine, void excrement, nor spit upon growing vegetable substance.

75. Unless from sickness, I will neither urine, void excrement, nor spit in water.

Venerable ones, the seventy five *sekhiyá dhammá* have been declared. I enquire of the venerable ones whether they be pure respecting these things.

A second time I enquire if they be pure.

A third time if they be pure.

The venerable ones are silent, and therefore they are pure, and thus I receive it.

End of the sekhiyá dhammá.

ADHIKARANA SAMATHA DHAMMA.

Venerable ones, the seven *adhikarana samathá dhammá* are now to be declared, which are for the tranquillising

and appeasing of all disputes which may arise.

1. The subject should be examined in the presence of the parties.
2. It should be deliberately investigated.
3. The law should be laid down with precision (free from error).
4. A sentence should be determined on.
5. By the majority.
6. Such shall apply to the case under consideration.
7. And after it has been three times proposed.

Venerable ones, the seven *adhikaraná samathá dhammá* have been declared. I enquire therefore of the venerable ones if they be pure respecting these things.

A second time I enquire if they be pure.

A third time I enquire if they be pure.

The venerable ones are silent, therefore they are pure, and I thus receive it.

End of the Pátimokkha.

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